

The Two Worlds.

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THE MEDIUMISTIC EXPERIENCES OF MRS. M. A. KEEVES-RECORD, OF LONDON.

MY FATHER'S DEATH FORETOLD.

IN December, 1870, Miss Record and myself were giving a sitting at a private house when my mother controlled me for the first time. At her request the gentleman took down the following prophecy: That my father would die (or pass on to the spirit world) about the middle of the following year, and that no one would see him die.

When the influence left, and they showed me the communication, I did not believe it, and said, "What on earth can have made me utter such words?" But the spirit friend knew his conditions better than I did, for in the following March my father was taken ill, but was not confined to his bed. He had retired from business four years previously.

June came, and on the 5th my father and I had a conversation on the beauties of nature, its life and decay, which brought in the subject of human life and death. I said, "All nature decays, and you and I are no exception to the rule; but it is a comfort to know there is progress on the other side." To which he replied that he was once present at a circle, and he knew spirit communion was a fact. This was just what I wanted to know, for I had never asked him what he thought of the séance.

That night when I retired to rest there were raps on the wall, and I wished to ascertain what they were about. So I said, "If that is to denote the presence of a spirit friend, please rap three times." And three raps came instantly. I then asked if it was concerning my father, and got three raps in reply for "Yes." I then asked, "Will he pass away to-night?" and got one rap for "No." The next evening similar raps and questions were repeated. On the 7th my father's only brother came to dine with us, and in the evening Miss Record came to sit with him while I went for a short walk. Later in the evening my sister and brother came, and my father chatted with us as usual. Just after 11 p.m. we led him to his bedroom door, and, on parting, my sister, who lived opposite, said, "If you feel worse in the night, father, send for me, and I will come directly." He promised to let them know if they were likely to be needed. We smiled at the idea of him letting us know.

Miss Record and I were retiring when the raps came again. I asked if it was concerning my father, and it replied in the affirmative. I then asked if he would pass away that night, and it answered "Yes." Then there was a pause, then it rapped once, leaving the impression on my mind that he would pass away during the night. I remarked to Miss Record that I thought they were having some fun with us, as we had not left father half an hour, and yet they said he would pass away in the night. I really could not believe it; he had been so cheerful and chatty, that neither of us thought he even needed us to watch over him during the night, or we should have done so. At six o'clock the following morning I awoke, and saw the spirit form of my father standing at the foot of the bed. I said to Miss Record, "Look! here is my father." I closed my eyes, then looked again. He was still there, and he moved towards me. I repeated my remark and he came close to me, looked straight into my eyes, bowed his head, and vanished. I said, "How strange he should appear in that way!" for I did not think he had passed on, as I had seen him and heard his footsteps before he was ill when his body was asleep in another room, and I thought he was sleeping now. This seeing the spirit form of the living was a frequent occurrence both with Miss Record and myself.

After breakfast I was about to visit my sister opposite, when the maid came running in to say that when she went into my father's room with his breakfast, as was her custom, she found him dead in his bed.

Oh! what an awful surprise and shock it was to us. How we, in vain, wished we had heeded the spirit's warning and stayed up with him. We had forgotten mother's prophecy until now, the 8th of June, 1871. He had survived her

seven years! She said, "No one would see him die." But we could not credit it. Her words proved only too true.

When the doctor who had been attending him arrived, he said, "Do not be upset about it [no doubt to console me]. Your father has died a most happy death. I thought he would pass away in his armchair while you were with him, and you not know it."

The communications I had received from my dear mother and a great many spirit friends now came to my mind with all their force, for they had been true, and I could not gainsay or resist their appeal to my reason. And their magnitude and force confirmed me in my former resolution to devote the remainder of my days to unfurling the banner of spirit communion, and do all I could to spread its glorious truths.

A few weeks after the interment of my father we removed to Antill Road, Grove Road, Bow. My sister, Miss Record, and myself determined to open our house for a public circle in order to convince others of the truth so dear to us. Accordingly, in October, 1871, we opened our circle for all who were in search of truth.

OUR PUBLIC CIRCLE.

Our circle was held on Wednesday evenings, and commenced at eight o'clock prompt, at which time the doors were locked and not opened again until its close at 10 p.m. We never had any one wish to leave before its close, but were inclined to stay longer if allowed. We very soon had more visitors than our room would accommodate, and had to refuse a number of them admission on that account.

Miss Record conducted the meeting and did well, as she was guided by her psychometric gift. No one was admitted without her sanction. When any member of the circle asked permission to bring a friend to the next meeting, she would look at them for a minute or two, then say, "Your friend is such a height and such a colour." "Yes," they would answer. "Very well, you may bring that one, for he [or she] is good." And when they came she would invite them to come again when there was room. But if, after describing the friend seeking admission, she said "Yes, you can bring them *once*," the member knew the friend was not earnest enough to be admitted again. Sometimes we have had letters sent asking permission to attend. She would put the letter unopened to her forehead, and describe the person who wrote it and their general character. She would ask me to answer accordingly, and I never knew her to make a mistake. In this way she was able to safeguard our circle from all persons who might have worked mischief by unworthy conduct or the mere idle curiosity seeker.

HOW MY GUIDE, "GOODHEART," WAS DRAWN TO ME.

In 1858 I was very much interested in mesmerism and phrenology, and found the latter science of great benefit to me in teaching the young. Where I discovered a child with a tendency to selfishness, I would try to bring out its better nature, and develop its moral and intellectual faculties. I also began to search for the why and wherefore of these things. This made me question the entire truth of the Bible, and induced me to ask the meaning of many incongruous passages of Scripture, which brought torrents of abuse upon me for my unbelief from my religious friends. One lady especially, whom I loved as a mother, was very severe with me for my unbelief. She assured me I should miss heaven if I questioned the Bible; that I was too fond of argument, and it would be my downfall. What with one and another persecuting me to the utmost of their power I was nearly laid on a sick bed.

Just about this time my parents were having their premises altered for the better accommodation of their business. I had been accustomed to go "out of town" in the summer-time with my father. But on this occasion, as he could not be spared owing to the alterations, I was allowed to make my own choice as to where I should spend my holidays, and I fixed on Loughton, in Essex, where I stayed five weeks. A

married sister of mine accompanied me to see me safely and comfortably lodged, but returned home the third day, so I had plenty of time for quiet thought. I was wandering in the forest one day, thinking of the persecution I had endured, and the unkindness of one of my dearest friends because I could not see religion in the same light as herself. While in this state of mind I came upon a place surrounded with trees, and there, in Nature's solitude, I knelt down to pray, with all the fervour and earnestness of a devout heart, for strength and courage to do the right, in spite of all the opposition and unkindness I had to endure. I shall never forget that time. When I arose from my knees I felt a changed being—light-hearted, and full of courage and determination to listen to the dictates and promptings of the monitor within me, and act up to my highest convictions of right. I have learned, subsequently, that it was at this time and place that my guide, Julia "Goodheart," was attracted to me and decided to become one of my guides. She said my case was so much like her own had been that sympathy brought her near. She called herself "Goodheart" after my nature. This loving guide has been with me ever since, giving me sympathy, counsel, and advice.

(To be continued.)

SPIRIT IDENTITY.

THE CASE OF LIEUTENANT-GENERAL C— M—.

By EDINA.

PART II.

In the course of my researches into other cases I found in the *Illustrated London News* for 1881 an obituary notice of Lieutenant-General C— M—, and also a portrait. The obituary notice was simply an abbreviation of the article in "Men of the Reign." As regards the portrait it disclosed a face like that described by the medium, and I was glad to observe the deceased had been photographed wearing an overcoat with a fur collar, thus coinciding in all respects with the description given by her. The portrait in the *Illustrated London News* has since been identified by her under the same tests as formerly, and she had no difficulty in recognising it as that of Lieutenant-General C— M—.

So stood matters at April 7th, 1893, and I had every reason to feel satisfied with the result of my investigations. One point remained. Mrs. M—'s name was not on the tombstone, although in the letter before quoted she spoke of the grave as where her "brave C— and self were laid to rest." To ascertain the date of demise was the first point, and with that view I searched the alphabetical list of deaths in this city from 1881 to 1892. No trace could be found there of the death of any person bearing the name of Helen D— M—. This was somewhat suspicious; but as this person might have died out of Edinburgh, I resolved again to visit the cemetery, and interrogate the superintendent. On inquiry of him and one of the employees present in the room at the time of my visit, I was astonished to be told that Mrs. C— M— is still alive, and resident, they informed me, in the locality where her husband died. On examining the Directory for 1880-81, and also for the current year, I found that this house had been all this time in the possession or occupancy of a Miss D—, who, I take it, is a sister of Mrs. C— M—, whose maiden name was D—. I thereafter made some careful inquiries through a person familiar with the locale and its inhabitants, and was informed that a Mrs. C— M— occasionally lived there, and her letters were still delivered at this address, although she now chiefly resides at a watering place in the west coast of Scotland.

Standing these facts, I am reluctantly driven to the conclusion that it is more than probable—nay, it is almost certain—that H— D— M—, the wife of Lieutenant-General C— M—, is still living, and not, as the message practically said, laid to rest with her "brave C—." What is the logical result? To my mind it looks uncommonly like a case of personation by another spirit related to, or associated with, Lieutenant-General M— on the "other side." Another view has been suggested to me, viz., that Lieutenant-General C— M— had controlled the spiritual organisation of his living wife and, unconsciously to her, made her write the message now under discussion. There is something to be said for this view, having regard to Mr. Stead's recent discoveries on this branch of psychology. It is not for me to dogmatise on this head, but it certainly detracts from the evidential value of the original

message that the writer speaks of his wife in such terms as to lead us to suppose she was also "with him," while the person writing the second message designates herself as (late) Mrs. M— in describing the writer of a book on "Camp Life," and speaks of the place where "my brave Colin and self were laid to rest." These two statements, in my judgment, rather go against the view that the second message has been written by the "spiritual agency" of Mrs. C— M—, controlled or induced by her departed husband.

I may here note that a statement of the leading facts in this complex case was submitted by me to a gentleman who has had twenty-five years' experience of occult phenomena of every kind, and I subjoin a few extracts from his reply. In discussing it this gentleman says:—

"Not having before me the entire message of the general and his wife, I do not know how far the suggestion I am about to make is of any value. I note that the general writes of his wife's inability to write, though she desired to do so. I gather also from your notes of quest that the wife is still incarnate, though she writes, 'the place where my brave Colin and self were laid to rest.' It is conceivable that the spirit body of his incarnate wife was actually by him, and desirous of writing, and that she actually wrote shortly after, and that she (i.e., her spirit body) was present in the cemetery, &c. 'Where my brave C— and self were laid to rest' may perhaps be a poetical figure of speech, as is often heard—'my heart lies buried in his or her tomb,' and similar remarks, not to be taken literally, to be met with. The incarnate lady, if questioned, might not know anything about the writing, or presence in the cemetery."

The writer then goes on to give me the details of a case of a similar kind which had come under his observation, and which was certainly of a very remarkable character, and concludes:—

"If the general comes to your daughter, the spirit body of his incarnate wife might, I think, also be there, and I imagine that if that was so she would speak of her husband and herself as in same condition, with no idea of misleading."

These are the views of an accomplished and experienced psychologist on the subject, and are well worthy of serious consideration.

Another gentleman here who takes a deep interest in these matters has sent me an important extract bearing on the question raised by the preceding writer, which goes to prove the correctness of Mr. Stead's theory that the living can and do unconsciously communicate information through psychic agency, either by writing automatically, or by the other modes of communication in use among Spiritualists. The extract is taken from "Catherine Berry's Experiences in Spiritualism," published in 1876 (2nd edition, p. 34), and is as follows:—

"THE ATLANTIC CABLE.—One evening I was sitting alone when two friends came in, both of whom were endowed with mediumistic power, and we sat at the table. It presently began rolling in a most extraordinary manner, so that we could scarcely keep it down. We asked what was the matter, and it spelled out, 'We have buoyed the cable, and shall be home in three days.' We did not know what this meant. Some one suggested that we should ask the name. A gentleman then present at once said, 'Are you Alfred?' 'Yes.' 'Then you are on board the Great Eastern?' 'Yes.' 'Then you are safe?' 'Yes.' At this time I should say the vessel had not been heard of for ten days or a fortnight, and exactly at the end of three days the vessel arrived. 'This spirit 'Alfred' was in the flesh at the time and is now, and though he has been questioned he has no knowledge of the circumstance, or of having desired to send us such a communication."

Your readers are now in possession of all the facts of this complex and puzzling case, and as they stand I desire to put them no higher than this, that they disclose the identity of Lieutenant-General C— M—. Whether the second communication emanated from a spiritual intelligence associated with him on the other side, and desirous of "posing" as his "deceased wife" while that personage is still in earth life, or whether it was a message unconsciously communicated by the spirit body of Mrs. C— M—, is difficult to say. My own view still is that it is a case of personation, and it nearly succeeded in "taking me in." It may be that some additional light will be given me in later communications, and should this come it will be duly published. Meantime, the case as stated raises some interesting pro-

blems in psychology, which is my apology for dealing with at so great length, and with such minuteness of detail.

I have only to add that I have carefully examined Mrs. C—— M——'s book on "Camp Life" (the only copy of which is to be found in the Advocates' Library), and find it largely consists of an Indian diary of events occurring during her residence there. There is no trace in the book of Lieutenant-General C—— M—— having been previously married, or of having any family; indeed, I have come to be rather sceptical on this point also.

Since the article was written some additional information has come to me from "the other side" from my daughter's spirit guide regarding this case, with which I will deal as soon as further details are received from this source, as I desire to probe the case to the bottom.

I shall next deal with the case of Lieutenant B——.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

PART III.—THE SPIRIT'S NARRATIVE.

THE town in which I dwelt was called "The City of Unrest," for none of its wretched inhabitants could ever find rest or peace. Their time seemed to be passed in a constant endeavour to forget their past lives, by perpetually beginning new projects, which they never finished, for each would take a pleasure in spoiling the others' work, and annoying them in various ways; and at the same time they would go on trying to repeat over again those pleasant vices that had formed their delight on earth, only to find that such enjoyments were now impossible for them. At times many would wander away in search of some new country that might prove better, and their places would be filled by fresh arrivals. Others seemed too hopeless to make any exertion, and would spend their time in a sort of dull apathy, brooding over their past lives, and despairing of any end to their present misery.

To this last class I belonged. On earth I had never displayed much energy or determination, nor endeavoured to learn anything that cost me trouble, for my position as the eldest son and heir to a fair fortune imposed on me no necessity to labour, and I soon lost in careless dissipation and pleasure any small share of energy I had naturally possessed. Thus, when I was killed in such a sudden and violent manner, I woke to find myself alone, in the dark plain that surrounded this City of Unrest. I seemed to wake from a deep sleep, or rather torpor, for I could recall, as in a dream, lying in some dark place that seemed to have walls, and being dimly conscious of forms moving around me that I could not see, but who appeared in some fashion to be ministering to my needs.

Then followed a period of blankness and unconsciousness, during which I knew nothing. How long this had lasted I was ignorant, but from that stupor I had awakened to find myself alone in the dark country, clothed in rags, and with my body so strangely and terribly altered that I shuddered at the sight of myself, for it was still myself, and I could trace the likeness to my former self; but, alas! whereas I had been thought a handsome man, I was now horrible to look upon. The drink I had so freely indulged in on earth had dulled and well nigh destroyed my intellect, and my life of pleasure, as I used to call it, had left its traces in my disfigured face and form. I was no longer tall and straight; I was almost deformed, and shrunk to half my former size. I cannot continue or complete the description of myself. It is too painful to me, and it is moreover impossible to convey in words any idea of the terrible effects produced on the spiritual body by a life of sin on earth. Sin is a moral deformity, and stamps the spirit body accordingly to the degree to which it has been indulged.

Thus, then, I was made to see that, whereas my friend Patrick was, indeed, still dark and unhappy-looking, with the stamp of his strong revengeful feeling marked on his haggard brow, yet, as his earthly life had been less selfish than mine, and the crime of my brother's death had been prompted by sudden anger at the injury done to himself, and not by sordid motives of gain, and he having already sincerely repented and tried to atone for it, did not look nearly so repulsive as I felt myself to be. Our positions were, therefore, now reversed, and to him I now turned for help and aid, as he had once turned to me. I could, moreover, now feel the influence of his strong will power and clear intellect. On earth I had not been a drunkard, in the

usual sense of the term. I had never been an habitual sot, or loved solitary drinking, but after the fashion of that day and the custom of the company I kept, I used to get very tipsy more often than I care to remember, and had to be carried upstairs and put to bed by my servants after enjoying a friendly dinner with my chosen companions.

In those days to drink freely was almost a necessity in order to be thought a good fellow, and I was thought "a very good fellow," for which proud distinction I had been content to destroy my intellect and lower myself below the unreasoning brutes. Thus I awoke in spirit life, with faculties so dulled and destroyed that I was unable to use them, and I lay for years in a dull torpor, without consciousness of anything; I had, in fact, lost years of spirit life, and had now to begin, so to speak, at the bottom of the ladder.

I had no idea how long this state of inactivity had lasted till, on questioning Patrick, I found it was now five years since my death and his. During that time he had been much about the atmosphere of earth, since all his interests were centred in the cause of his oppressed countrymen, and it was not till the final failure of that cause, and the ruin and death or exile of those taking part in it, that he had been able to free himself from the chains that seemed to bind him to the spot where all his interests were centred. During all this time, too, he had been haunted incessantly by the memory of his revengeful act in depriving my brother of life, and it was from the thoughts impressed upon him by the higher spirits, who were ever following him, unseen, that he at last saw his crime in its true light, and now sought to make all the atonement for it in his power.

At this time neither of us was aware of the presence of these unseen bright spirits, and we believed that it was our own self-inspired thoughts alone that had haunted us and prompted our remorse. We did not learn till long afterwards that our natural remorse was assisted to find the remedy for our sins by the promptings of the higher spirits, who ever, even in these dark spheres, are working unseen to aid such as are willing to listen to the thoughts they inspire. Like mortals on earth, we saw not these bright ones, and we seemed ever alone, save for the presence of such spirits as were like ourselves, or even worse.

It was a great relief to me to meet my friend Patrick, and to interchange our experiences. He was full of hopefulness, and at last inspired me with some of his energy, and made me see how much might still be done to raise ourselves and help to raise some of the miserable ones around us. I asked him, among other things, about my brother—whether in his visits to earth he had seen aught of him—and then it was, with tears of shame and remorse, that he told me how he had learned that my brother was the true author of our deaths—how he had planned it all, and betrayed us to the Government, and how he, Patrick Ryan, had revenged himself by killing him in his turn, and how bitterly he now repented of the mad passion that had possessed him, and had made the efforts already described to seek out my brother, and described his terror and flight at the sight of him.

This news was a great shock to me, and at first I seemed hardly able to believe it till I thought of many little things unnoticed by me at the time, but which I now recalled to memory, and they all confirmed the story of my brother's guilt. I was greatly overcome, and could not restrain my tears. It was so painful to think that my own brother could thus have planned my death, and then when I thought of his fate, my pity was awakened, and I longed to try in my turn to find and aid him; all anger for my own death having died out of my heart when I thought how terrible must be his state now. I asked Patrick if there was no way to help him, and if he had learned none. He replied by telling me what the bright spirit had told him, and said he feared that at present we could not possibly help him, but we might at least hope that, as soon as it was possible, a way might be shown for us to do so.

While we were thus speaking, the bright spirit who had shown himself to Patrick, appeared again, and bade us begin our work by trying to help those who were beside us in the same city, since we should thus gain knowledge and power to help my brother by and bye. Saying thus, he gave me also a little bright starlike light, telling me that wherever it was carried, the darkness would be dispelled, and hope and light be granted to all who sought for them in a right spirit. The bright spirit then vanished, and we set out together to begin our work in that dismal town.

(To be continued.)

SPIRIT PHOTOGRAPHY.

By JAS. ROBERTSON.

MR. TRAILL TAYLOR'S EXPERIMENTS.

"For several years I have experienced a strong desire to ascertain by personal investigation the amount of truth in the ever recurring allegation that figures other than those visually present in the room appeared on a sensitive plate. The difficulty was to get hold of a suitable person known as a sensitive or 'medium.' What a medium is, or how physically or mentally constituted to be different from other mortals, I am unable to say. He or she may not be a photographer, but must be present on each occasion of trial. Some may be mediums without their being aware of it. Like the chemical principle known as catalysis they merely act by their presence. Such a one is Mr. D—, of Glasgow, in whose presence psychic photographs have long been alleged to be obtained. He was lately in London on a visit, and a mutual friend got him to consent to extend his stay in order that I might try to get a psychic photograph under test conditions. To this he willingly agreed. My conditions were exceedingly simple, were courteously expressed to the host and entirely acquiesced in. They were, that I for the nonce would assume them all to be tricksters, and, to guard against fraud, should use my own camera and unopened packages of dry plates purchased from dealers of repute, and that I should be excused from allowing a plate to go out of my own hand until after development, unless I felt otherwise disposed; but that, as I was to treat them as under suspicion, so must they treat me, and that every act I performed must be in the presence of two witnesses; nay, that I would set a watch upon my own camera in the guise of a duplicate one of the same focus—in other words, I would use a binocular stereoscopic camera and dictate all the conditions of operation. All this I was told was what they very strongly wished me to do, as they desired to know the truth and that only. There were present, during one or other of the evenings when the trials were made, representatives of various schools of thought, including a clergyman of the Church of England; a practitioner of the healing art who is a fellow of two learned societies; a gentleman who graduated in the Hall of Science in the days of the late Charles Bradlaugh; some two extremely hard-headed Glasgow merchants, gentlemen of commercial eminence and probity; our host, his wife, the medium, and myself. Dr. G— was the first sitter, and, for a reason known to myself, I used a monocular camera. I myself took the plate out of a packet just previously ripped up under the surveillance of my two detectives. I placed the slide in my pocket, and exposed it by magnesium ribbon which I held in my own hand, keeping one eye, as it were, on the sitter and the other on the camera. There was no background. I myself took the plate from the dark slide, and, under the eyes of the two detectives, placed it in the developing dish. Between the camera and the sitter a female figure was developed, rather in a more pronounced form than that of the sitter. The lens was a portrait one of short focus, the figure being somewhat in front of the sitter was proportionately larger in dimensions. I submit this picture. It is, as you see, a lady. I do not recognise her or any of the other figures I obtained as like any one I know, and from my point of view, that of a mere investigator and experimentalist, not caring whether the psychic subject were embodied or disembodied.

"Many experiments of like nature followed; on some plates were abnormal appearances; on others none. All this time Mr. D., the medium, during the exposure of the plates was quite inactive. After one trial which had proved successful, I asked him how he felt and what he had been thinking of during the exposure. He replied that his thoughts had been mainly concentrated upon his chances of securing a corner seat in a smoking carriage that night from Euston to Glasgow.

HOW THE PSYCHIC FIGURES BEHAVED.

"If the precautions I took during all of the several experiments, such as those recorded, are by any of you thought to have been imperfect or incomplete, I pray of you to point them out. In some of them I relaxed my conditions to the extent of getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by myself, or to lift a plate from the manufacturer's package into the dark slide held in my own hand, this being done under my own eye, which was upon it all the time; but this did not seem to interfere with the average on-going of the experiments.

"The psychic figures behaved badly. Some were in focus, others not so; some were lighted from the right, while the sitter was so from the left; some were comely, as the dame I shall show on the screen, others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or one cut oval out of a photograph by a can-opener, or equally badly clipped out, were held up behind the sitter. But here is the point: Not one of these figures which came out so strongly in the negative was visible in any form or shape to me during the time of exposure in the camera, and I vouch in the strongest manner for the fact that no one whatever had an opportunity of tampering with any plate anterior to its being placed in the dark slide or immediately preceding development. Pictorially they are vile, but how came they there?

THE STEREOSCOPIC CAMERA IN USE.

"Now, all this time, I imagine you are wondering how the stereoscopic camera was behaving itself *as such*. It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plates was reproduced on the other, alike good or bad in definition. But, on a careful examination of one which was rather better than the other, and which is now about to be projected on the lantern screen for your examination, I deduce this fact, that the impressing of the spirit form was not contemporaneous with that of the sitter. This I consider an important discovery. I carefully examined one in the stereoscope, and found that, while the two sitters were stereoscopic *per se*, the psychic figure was absolutely flat. I also found that the psychic figure was at least a millimetre higher up in one than the other. Now, as both had been simultaneously exposed, it follows to demonstration that, although both were correctly placed vertically in relation to the particular sitter behind whom the figure appeared, and not so horizontally, this figure had not only *not* been impressed on the plate simultaneously with the two gentlemen forming the group, but had not been formed by the lens at all, and that, therefore, the psychic image might be produced without a camera. I think this is a fair deduction. But still the question obtrudes, How came these figures there? I again assert that the plates were not tampered with by either myself or any one present. Are they crystallisations of thought? Have lens and light really nothing to do with their formation? The whole subject was mysterious enough on the hypothesis of an invisible spirit, whether a thought projection or an actual spirit, being really there in the vicinity of the sitter, but it is now a thousand times more so. There are plenty of Tycho Brahes capable of supplying details of observations, but who is to be the Kepler that will, from such observations, evolve a law by which they can be satisfactorily explained?

In the foregoing I have confined myself as closely as possible to narrating how I conducted a photographic experiment open to every one to make, avoiding stating any hypothesis or belief of my own on the subject generally, and it only now remains to exhibit the results, bad and fraudulent-looking as they are, on the screen.

"J. TRAILL TAYLOR."

It was scarcely to be expected that this statement, clear as it is, and which, had it had no connection with spiritual phenomena, would have been welcomed and widely applauded, would be accepted. Even as Wm. Crookes, F.R.S., when he blessed Spiritualism instead of cursing it as was expected, met with a tremendous amount of ridicule and malignity, so has Mr. Taylor. Each person who heard the story, while admitting that Mr. Taylor was quite the ablest man in the ranks to enter on such an investigation, still felt that *they* would have been abler still, and yet no one could point any other possible precautions which might have been taken. As one who was present I know the matter was entirely in his (Mr. Taylor's) hands to do as seemed to him best. We were as equally desirous of truth as he was, and the unprejudiced mind could only find in it all results which are perfectly conclusive of the reality of spirit photography. Mr. Stead gives publicity to several of the pictures obtained in the April number of *Review of Reviews*, and concludes his remarks by saying that "Everything, of course, depends upon the accuracy and honesty of the photographer, and the reputation of Mr. Taylor and Mr. Glendinning is above reproach," and so with the medium (Mr. Duguid) who only contributed his presence during the experiments, taking the least interest really of all those who were present.

As the editor of *Light* says: "The importance of Mr. Taylor's address can scarcely be exaggerated, for two reasons,—one, that we have a scientific photographer, of the first rank, treating the subject publicly before a body of men, the majority of whom would, presumably, be at least sceptical; and next, that in the address there were advanced certain speculations which may not only help to the elucidation of the means whereby such photographs are produced, but also throw light upon the great problem of Spiritualism itself."

"Of the experiments which have been already described we have nothing to say, except that unless fraud be admitted as having been possible, figures were produced on the plates which could only have got there in some abnormal way. Fraud, however, seems to have been about as impossible as it could be under any circumstances whatever. Mr. Taylor used his own camera. The plates were bought from dealers of repute, and the parcel was opened in view of two witnesses, witnesses above suspicion. Mr. Taylor insisted that he should keep the plates in his own hands until after development, and this caution be relaxed only so far as getting one of those present to lift out from the dark slide the exposed plate and transfer it to the developing dish held by himself, or to transfer a plate from the manufacturer's package into the dark slide held by his own hand. Unless, therefore, there had been connivance on the part of the 'dealers of repute' who supplied the plates, which is out of the question, or the person present were all of them leagued together to cheat, we are forced to the conclusion that the results were genuine."

(To be continued.)

REV. S. E. KEEBLE ON SPIRITUALISM.

TWELVE months ago we walked around the city of Chester and along its ancient "rows," and felt as if we had been transported into the past. The atmosphere seemed to be charged with the influence of bygone times, and we ceased to wonder that Spiritualism had not found root in the city, which appears to hang on to the dead past, to be a survival—not of "the fittest," but—a fossil.

It would seem, however, as if a Rip Van Winkle in this "Sleepy Hollow" had awakened and rubbed his eyes, and become conscious that this is the 19th century (not the 16th), and that in the world outside Chester such a fact as Spiritualism existed, and that this same Spiritualism is a leaven which is even permeating the Christian churches.

To a preacher of the traditional Gospel, to an expounder of the letter of a bygone spirit-communion, the knowledge that there is an open door between the two worlds through which come trooping the dear departed as ministering spirits, would of course be a call to arms to oppose it, for it is well known that the priests of the Established order have ever struggled to prevent the spread of new thought, and have always been on the side of privilege and vested interest. "Great is Diana of the Ephesians" represents the attitude of the partisan upholders of existing Institutions, Constitutions, and Creeds; they think their "craft is in danger," and they act accordingly; hence it is quite natural that Rev. S. E. Keeble should utter his protest, and put himself on record among the noble (I) army of bigots, who have, Canute-like, endeavoured to stay the advancing tide of the Spiritual Reformation which is now sweeping over the world, giving vitality to faith in the Unseen, and making Materialism impossible.

Rev. S. E. Keeble preached in the Chester Wesleyan Chapel, and we conclude he is a Wesleyan, but he does not appear to be familiar with the fact that Wesley recognised the reality of apparitions, and displayed deep interest in the "rappings" and other phenomena at Epworth Parsonage, which, according to his biographers, exercised a great influence for good over his life. But perhaps Rev. S. E. Keeble has only read the expurgated editions of the books, which, in the earlier issues, related the Spiritual experiences of the founder of Methodism, who expressed his opinion that the real cause why the "gifts" were no longer found in the Christian church was because Christians had "turned heathen again, and have only a form left."

Christianity [said this preacher] has no quarrel with Spiritualism for its belief in the existence of another world; what it quarrels with is its alleged communications with that world. It doubts the reality of those communications on both a *priori* and a *posteriori* grounds.

This means that Rev. S. E. Keeble doubts "the reality of the communications." He has no right to speak for Christians in general.

As a specimen of his *a priori* objections we give the following:—

But even mortals could devise more rational methods of communion; these are utterly beneath the dignity of the denizens of the unseen world.

We have heard a great deal about the "dignity of the denizens of the unseen world," but Rev. S. E. Keeble should read Mr. Criddle's article on "The Dedications of Death." By what right does Rev. S. E. Keeble assume that—

Spirits who are now beyond the veil, who know the Great Secret and see things as they really are, are likely to have messages for mortals of a nature very different from those usually recorded at Spiritualistic sésances, and even from the highest messages of Spiritualism—something much more evidently supernatural.

Unless he knows the actual condition of spirits, unless he knows the extent of their powers, he is merely appealing to prejudice and revealing his own. He has certain preconceptions as to what spirits would and should do—what they will be and know, but what knowledge does he possess? What right has he to say that their messages will be "very different from those usually recorded"? What does he mean by "supernatural"?

What can any reasonable mind make of the following admission and assertion?

Christianity itself originated in manifestations from the spirit world, and teaches the ministry of angels, but it is on that very account hostile to the alleged Spiritualistic manifestations. It teaches that the demonstration of the existence of a future state is so complete in Christ, that if men believe not Christ or the apostles neither will they be persuaded though one rose from the dead; that its "redemonstration" is so entirely a work of supererogation as to be utterly improbable.

That "the demonstration of the future state is complete in Christ" is of course the usual orthodox claim, but why is it so unsatisfactory to millions of the most thoughtful, scientific, and earnest men and women? Let Rev. S. E. Keeble read Mrs. Beant's testimony in the *Weekly Sun* (he quotes her approvingly against Spiritualism), and he will find that she declares that Christianity fails to satisfy many of the most intelligent and thoughtful minds.

How will he reconcile his assertion with the fact—for fact it is—that men and women who believed Christ and the apostles, and were driven into unbelief because his boasted "complete demonstration" proved inadequate to their intellectual and moral needs, have been persuaded by spirit phenomena and messages of the reality of the future state?

How can a "work of supererogation be utterly improbable"? It may be both probable and possible, and yet be a work of supererogation; if it were improbable that would not prove it unnecessary. But facts prove that the demonstration, or redemonstration, of the future state is neither supererogatory nor improbable save in the estimation of people like Rev. S. E. Keeble, who assume that every one ought to be content because they are satisfied. But millions of people are not content, and the more they think and reason the less sure they become, and yet when they ask for bread Rev. S. E. Keeble offers them the stone of tradition, and when they seek for "fact," he tells them to have "faith." He says truly that—

The pulpit should preach facts and neither fancies nor fictions; it has too long ministered to men's superstitions.

Where will he get facts from regarding the future life? What proof can he give that he is not ministering to men's superstitions in pinning his faith to the traditions of the Bible? He speaks of the "reign of terror and superstition, when men met ghosts and hobgoblins at every turn, believed in sorcery, necromancy, and witchcraft, and had recourse to the oracle and the Haruspex. History makes known the darkness and the stagnation of those ages."

True, true! Why then, rev. sir, do you go back to those ages, and ask us to accept as evidence of immortality the statements of the very people who lived in those dark, superstitious, and stagnant times?

(To be continued.)

THE "FREETHINKERS' MAGAZINE," for March, reaches us from 383, Eagle Street, Buffalo, N.Y., U.S.A., we presume because it contains a portrait of Mrs. Sara A. Underwood, wife of, and co-worker with, Mr. B. F. Underwood, Editor of *The Religio-Philosophical Journal*. Mrs. Underwood is an Englishwoman, of Scotch-English descent, and has recently had most remarkable evidences of spirit influence by automatic writing, and is satisfied of the truth of the essential teachings of Spiritualism. The *Magazine* is superior in style and quality to any English freethought publication.

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FRIDAY, MAY 26, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

IMPORTANT QUESTIONS RE SPIRIT-LIFE.

A CORRESPONDENT does not value the articles devoted to spirit identity because, says he—

"If the spirits have returned and have held conversations with various persons, don't you think that their experience, so far as it has gone, would be read with great interest? I should like to know that my own friends and relatives are living a very active life in their various spheres, but surely it is a reasonable question to ask, 'Are you happy in the spirit?' If the answer comes 'Yes'—Then pray what constitutes your mode of existence? A few particulars here would be very interesting. Do spirits eat and drink? If not, why not? Do they follow any kind of occupation? If not, why not? Do spirits sing and play musical instruments as we do? If yes, where do they get them—do they make them? If spirits neither sing nor play as we do, I shall be very much disappointed indeed."

We refer our correspondent to the article in our last issue by Mrs. Watson, and also to Mr. Criddle's interesting and suggestive remarks on "The Deification of Death." He should also read "Heaven Revised," by Mrs. Duffy; and the works by Mr. Petersilea, which are claimed to be due to spirit influence, will also give him some new thoughts. Mediumship varies greatly and has limits. One sensitive may be a good "physical" medium but not a speaker, another can be used for "impersonations," but cannot give the conditions requisite for physical phenomena or clairvoyance. Again, one "clairvoyant" may be very successful in giving descriptions of spirit people, but cannot obtain communications with them, while another may diagnose the conditions of suffering humanity and yet not be able to discern spirits nor prescribe remedies for disease, whereas another clairvoyant may be successful in both describing and prescribing. One may be a good channel for spirits to transmit details of their past life, and yet not be responsive to spirit influence to the extent of describing life in the spheres.

There is no hard and fast rule. One may be clairaudient and hear spirits speak, and in this way be able to tell their names, ages, and give particulars requisite for identification, and yet may not see the spirits who speak. Other mediums both see and hear. The present phase of mediumship of Edina's daughter appears to be on the purely personal plane, and to be developed in the direction of meeting the demand, and there is a very widespread demand for proofs of the personal identity of the communicants. Other mediums, who are not on the personal plane (or shall we say, in the "memory sphere"), are impressed or controlled to give descriptive accounts of spirit life, the thoughts, feelings, and experiences of the departed, and give general statements regarding the laws and principles of the spiritual realm, but often fail (when pressed for definite statements of matter-of-fact experiences of the past earth life of the spirit) to give satisfaction to the inquirer. Indeed it seems much easier for spirits to give impressions of a general character than it is for them to go into details, such as names, localities, dates, and numbers. Incidents, feelings, and purposes can be more readily supplied than statistical information, hence when spirits can successfully identify themselves, as in the cases reported by Edina, they are doing good service in adding to the pile of evidence, and controverting the theories of our critics that "mediums do not give any information outside their own normal knowledge, or that of the sitters," or, "they are shells, not spirits at all," or, "the medium merely picks the brains of the sitters," etc., etc. "Edina" has abundantly proved in numerous test statements that names, dates, ages, incidents, relationships, and personal sympathies and antipathies have been communicated and displayed by the intelligences who write through his daughter's hand, and speak and appear to her, entirely beyond her normal knowledge, foreign to her mind, and outside the range of the thoughts of the sitters. The conclusion is, it seems to us,

inevitable, from the mass of evidence, both as regards the successes and failures that

THEY ARE HUMAN BEINGS

who report themselves; they have not changed to any great extent; they manifest personality, memory, as well as lapses of memory, which are quite human and natural, and thus prove the continuity of conscious existence after death.

That is the first point to settle. Our correspondent "believes," but on this important matter something more than "belief" is needed—proof is required, evidence is invaluable, and evidence alone will settle the point.

It is probable that the medium for these test messages will ere long find that as her powers develop, she will receive quite a different class of messages. Many mediums who at the outset of their career were "test" mediums, and gave only personal messages or impersonated spirits, have afterwards attained other, and what are commonly called "higher" powers, and we shall be interested in watching the course of this young lady's development.

"M.A. (Oxon)" was first a strong physical medium, then he obtained automatic writings of a personal character, followed by teachings of a high order.

"Edina" states that his sister-in-law, who passed over twenty-eight years ago, says—

She is teaching our boy, and many others, under her charge, come together and talk to our family medium. Another, a spiritually minded relative, reports that he is a spiritual instructor or counsellor on the other side, and this was verified by another medium who never saw or heard of him in earth life. The bulk of the communications, however, deal entirely with the past, and yet they demonstrate in the clearest manner the continued existence and great happiness on the other side. They also in many instances show they act and react on people on this side by inspiration, suggestion, or otherwise. They also state they have dwellings to reside in, and clothes to put on over there.

Spirits, so far as we are aware, are unanimous in declaring that they have homes, garments, fruits, musical instruments, etc.; that they follow their natural bent as artists, musicians, healers, teachers, reformers, etc., and find greater scope and fuller delight in life on the other side. But the great difficulty is that by our names for things, our ideas of time, and our sensuous impressions, we too often materialise the spiritual conditions and environments of our departed friends. They dwell in "the great thought world," where Will, Knowledge, and Desire enable them to externalise in "form" their positive thoughts. These "thought forms" are the "things" of the spirit realms, and hence the military man appears to the medium in the garb with which he is familiar, and the sphere of the individual reflects his inner conditions, and each person creates from his own soul-life the surroundings which are his heaven or his hell.

We have not, of course, covered the ground, but trust these suggestive thoughts may be of service to our readers.

THE SPIRITUALISTS' NATIONAL FEDERATION.

BRITISH Spiritualists should remember that our Annual Conference will soon take place. Sowerby Bridge, which has the honour of being the place preferred this year, is fairly accessible from all directions. Its Lyceum building has been one of the local centres of Spiritual work for about a quarter of a century, and the Spiritualists are making ample preparations for the red letter day of 1893, July 2nd. Outside sympathy is now needed to fuse with the inside, that a grand outburst of unity may take place. The Executive are doing what they can to make the Conference a success. Many resolutions of general interest are already to hand, and the "Open Council," wherein all can take part, should be an added attraction. Many societies and associates have already sent their subscriptions, but we need many more to help us. All federated societies and old associates have been written to, and circulars are being sent to all secretaries of societies, as also to all speakers, workers, and others whose address I have, that none may say they have not had a direct and personal invitation to come and help us. Bradford and Burnley have done well. Sowerby Bridge is ambitious to eclipse both. Let us have a united pull. The desire of the age for human brotherhood can only be realised by unity and federate labour.

Friends all, the Federation is for mutual good; let us have your help, that our cause may be strong to meet the opposition that is pouring upon us from all sides. *United we stand, divided we fall.*—Yours truly,

JAMES B. TETLOW, Hon. Secretary.

142, Fitzwarren Street, Pendleton.

CONFERENCE OF THE SPIRITUALISTS' LYCEUM UNION.

The eighth Annual Conference of Lyceum workers was held on Sunday, May 14th, under the auspices of the Spiritualists' Lyceum Union, at the Spiritual Hall, Hammerton Street, Burnley, the Hammerton Street Society placing their hall at the service of the Conference free of all expense.

On Saturday afternoon, at a grand reception tea, a numerous company partook of the various viands, evidently with hearty satisfaction. The concert which followed was presided over by Mr. Alfred Kitson, and the participants included the Lyceum children from Guy Street and Hammerton Street Lyceums, and the Misses Emmott, Putt, Timms, A. and E. Windle, Harrison, Waring, Holmes, Barlow, and Taylor; and Messrs. Leach, Smith, Middleton, and Hocking. The various selections of action songs, solos, and recitations gave great pleasure to the large audience, who, without doubt, passed a most enjoyable evening.

The Conference assembled at 10 a.m. on Sunday, and was opened with two sweetly sung pieces by the Lyceum members, and an invocation through the writer under trance.

The President commenced the business of the Conference in a brief speech, thanking the local friends for the cordial welcome already bestowed upon the delegates and officers of the Union. Upon the usual invitation to visitors to join in the deliberations, Mr. S. S. Chiswell, Liverpool, enquired what position they would occupy, and upon reference to the constitution it was pointed out they would be as delegates. Mr. Peter Lee thereupon declined, as did the writer, who objected upon the principle of the matter.

The Secretary of the Union, Mr. Alfred Kitson, then read the minutes of the last conference, which, upon the motion of Mr. Hayes, Macclesfield, seconded by Mr. Mason, Burnley, were duly confirmed.

The Secretary's report was taken as printed, it being in the hands of the delegates. It showed that during the past year the Secretary had visited ten Lyceums; eight Lyceums had federated with the Union, viz., Armley, Bacup, Cardiff, Dewsbury, London (Camberwell), Moss Side, Nelson, and Royton; ten Lyceums had been opened or re-opened, Armley, Dewsbury, Huddersfield (Station Street), Moss Side, Rochdale (Water Street), Royton, Wolverhampton (Home Lyceum), Yeadon, Salford, and West Pelton; ten Lyceums had been closed, i.e., Bradford (Little Horton), Hanley, Heckmondwike (Blanket Hall Street), Leeds, Leicester (Liberal Club), Longton, Moss Side, Oldham (Temple), Parkgate, and Stonehouse. There are 60 Lyceums now open, of which 37 are members of the Lyceum Union. The returns of membership in the Lyceum showed 2,600 members and 421 officers, but as some Lyceums had made no returns the figures are approximate only. The part of the report concerning the sales of the prize tale "Seymour," the "Lyceum Manual," and the "Spiritual Songster," were satisfactory. The publishing fund was reported, including the additions since the report was printed, at £36 14s. 11½d.

The Treasurer's report showed an income of £14 17s. 0d.; expenditure, £14 14s. 1½d.; balance in treasurer's hands, 2s. 10½d.

The practical work of the Conference was taken in the afternoon, and a special committee, consisting of Messrs. Chiswell, Smedley, Hayes, Mason, Pimblott, Mrs. Greenwood, the President, Secretary, and Treasurer was appointed to carry out special motion No. 8—"That a committee be appointed to consider and revise the constitution of the Lyceum Union, and that copies of such revised constitution be issued and forwarded to all affiliated Lyceums three months before the next Annual Conference, for confirmation of such Conference."

As proposed by Macclesfield, the labours of the delegates were considerably lessened. For, added to the resolution, was a recommendation that the same committee consider special motions 1 to 6, and general motions 6 and 7, which was agreed to.

General motion, No. 1, was then well discussed, and finally passed in an amended form, with general motions 10 and 11 added, so that in substance the motion now is:—"That we adopt as a basis of union between Lyceums and their Parent Societies as follows: That in order to promote the harmonious relationship and welfare of both the Parent Society and the children's Lyceum, the Parent Society shall place two representatives upon the Lyceum board of managers, and the Lyceum shall place two members on the committee of the Society, and that Lyceums be accepted as an integral portion

of the Society. And further, That all Lyceums having separate funds seek an agreement with their societies as to stated times of the year on which they can have the use of the hall for teas, anniversaries, and festivals. The said agreement to be duly ratified by both boards of management. In return the Lyceum shall be under an obligation to render all the assistance possible to the Society. That this Conference does not think it desirable that any Society should seek to control or interfere with the legitimate working of the Lyceum, unless they are prepared to assume the whole management of the same." It was also voted that an attractive placard, setting forth the advantages of the Lyceum, be issued and supplied to Lyceums. Several other motions were tabled or passed on to the committee of revision.

It was agreed that next year's Conference be held at Dewsbury, upon the joint invitation of the Lyceums at Batley, Batley Carr, and Dewsbury. The usual votes of thanks terminated the Conference at 5-10 p.m.

A large and most harmonious public meeting was held in the evening, Mr. H. A. Kersey, the again elected President of the Union, presiding. Excellent, able, and pithy speeches were delivered by the chairman, and Messrs. S. S. Chiswell, conductor, Liverpool Lyceum; W. Johnson, Hyde; Peter Lee, Rochdale; J. J. Morse, Editor *Lyceum Banner*, London; J. Sutcliffe, treasurer, S.L.U., Sowerby Bridge; and Alfred Kitson, hon. sec., S.L.U., Hanging Heaton. The collections during the day amounted to £4 13s. 11½d. All the workers gave their services free of charge, as a contribution to the children's cause.

J. J. MORSE.

THE DEIFICATION OF DEATH.

THE inclination seems in humanity to credit every visitor returning from the grave with the most far-reaching knowledge of every kind. The slow and gradual development which marks the whole of life's progress coming under our immediate ken does not carry with it any lesson to the casual investigator. A party of persons not remarkable for anything in particular will hold a séance without serious thought or previous arrangement, and if they receive a communication presumably from the lately departed washerwoman of one of the sitters, they one and all begin to ply her with questions which from the nature of things it is impossible that a being of her mental capacity could grasp even were she surrounded by all the evidence for which the sitters are seeking. One wants to know whether Mars is inhabited, another how far the seventh heaven is away from the first, and a third will ask whether John Smith, whom he knew years ago, is living or dead. All of this miscellaneous information is expected from an intelligence which may have only passed out a few weeks previously, and whose capacity when here was of a most limited character. Another fault is that of forgetting the very deep truth that lies in the old adage, "Birds of a feather flock together." It is not reasonable that Cicero or Shakespeare, Lincoln or Longfellow, would desire to return in order to hold converse with circles far beneath them in intelligence, and ready to meet any remark with a jeer or a sneer. It is forgotten what an overwhelming majority of those passing out from amongst us are weak, crude, and undeveloped, whose ready return to the scenes of earth is a natural sequence of the lives they have led while here. We have only to catch the stray bits of conversation in a crowd of our fellowmen to realise how little of it is of a highly moral or finely intelligent character; on the contrary, it lacks these qualities, and is almost always coarse and poverty stricken. Why, then, should a crowd of earth-surrounding spirits be expected to yield better results? Would it not be well for the investigator to ask himself his object in desiring revelations, and question himself as to the use he would make of them? There can be little doubt that accurate knowledge of coming events is almost as rare in the next sphere as it is with us, but deceiving spirits are ever ready to answer questions regarding the future, and generally in a way likely to please the inquirer; not so with those rare, noble, elevated, and heroic souls who have earned the right to read the future. The possession of such knowledge is happily associated with a rightful reticence, those possessing it realising to the full the responsibility vested in them, and perfectly conscious of the vast harm liable to accrue by their imparting such information to those unfitted and unworthy of

receiving it. Prophecy is not dead, and predictions are all the time being received through various channels which demonstrate what has just been written. The trouble is, people expect to reap when they have not sown. The doubting Thomases of the nineteenth century would all become believers were they content to take the necessary trouble. Patient, honest, and intelligent investigation never fails in obtaining its reward, and surely the possession by oneself of the absolute knowledge that life is continuous should amply repay the doubter for his labours.—H. E. CRIDDLE, in the *Religio-Philosophical Journal*.

VOICES FROM THE PEOPLE.

"SENTINEL" AND SOCIALISM.

DEAR SIR,—“Sentinel” seems to be climbing down from the “Watch Tower” of his critical majesty. At first I was charged with preaching “Socialism,” then the *venue* changes—it becomes only a “modified form of Socialism,” which I so wickedly placed before the audience. Let us hope that the atmosphere around the Watch Tower is becoming at least clearer, so that the self-elected “Sentinel” may get a brighter glimpse and a clearer discernment of the true condition of Spiritualism as it stands in this country and in Manchester. “Sentinel” hints that I am afraid of criticism, and therefore would have it “gagged because it hurts.” This is another evidence of the dense fog which has obscured his vision from the Watch Tower so frequently of late. Have criticism “gagged”? Nay, not so. True progress with the spirit of a noble freedom will live a purer life for an honest beneficial criticism. “Let criticism live,” is my motto; but let Popes die, or be banished to the obscurity of their own Watch Towers is the voice of a true Spiritualism to-day. But stay, “Sentinel,” criticism is one thing, and misrepresentation is quite another. Don’t let us mix them, please. I am charged by “Sentinel” with preaching Socialism, or a “modified form of Socialism,” to a gathering of Spiritualists. I plead not guilty; I resent the charge—made without one tittle of evidence; then the *venue* changes again, it is darkly hinted that I desire criticism to be “gagged.” I leave your readers to judge. When “Sentinel” charges me with proclaiming Socialism at the Manchester Anniversary Demonstration, he states *what is not true*, and therefore it becomes a misrepresentation and not a criticism, and I claim the right to speak in self-defence. Surely another turret is required to this wonderful Watch Tower of “Sentinel.” In the interest of Spiritualism itself, I desired “Sentinel” to enlighten us as to what Spiritualism really is. “Sentinel” says, “I ought to know.” Truly, noble censor, I did. But after the display of Watch Tower Spiritualism, I begin to doubt my own knowledge of the cause. “Sentinel” has given a definition, let us look at it. Spiritualism “is, *primarily*, the demonstration of the continued life,” etc., and the “fact of communication between the two states of being.” And is this *all* there is in Spiritualism? What a narrow, cribbed definition is here. A knowledge of a life beyond, and a mode of “communication” between the states. I find no fault with this as to being “Sentinel’s” idea of Spiritualism. But when he makes this narrow Spiritualism of his a *criterion*, whereby to judge in his “Watch Tower” papers other people’s Spiritualism, and holds them up in his literary pillory for preaching Socialism because they differ from him as to what Spiritualism really is, then I condemn the censorial action as uncalled for, and mischievous in its tendency. Let your readers mark well this fact. The Spiritualism as laid down by “Sentinel” takes no cognizance of the earth’s spirits’ physical environments. The earth spirits may be crushed, dispirited, and bruised by drunkenness. The soul in the body may be blighted and degraded by the unholy competition in the “labour market,” or the pestilent atmosphere of our slum-houses. Our women may be compelled to sell themselves for “daily bread;” our children may be polluted by their earthly surroundings; but what has Spiritualism to do with this? Absolutely nothing, if “Sentinel’s” definition of Spiritualism be the correct one. This being “Sentinel’s” standard of Spiritualism, if a medium or Spiritual teacher whose soul is fired against moral and legal wrong, *dares* to cry aloud at a public meeting of Spiritualists against this wilderness of human suffering and plead for a remedy for this dire misery, he, forsooth, must be publicly branded and be pilloried in the Watch Tower of an enlightened Spiritual press as proclaiming Socialism instead of Spiritualism. I protest against such conduct. It is not criticism, it is coercion applied to a speaker, and Popedom applied to Spiritualism. The Spiritualism I know, which fires my life’s action, is a manly-Spiritualism which takes cognizance of the spirit’s daily struggles with the ill conditions of its physical surroundings; which pleads for an earth-heaven; which pleads that a spirit in the body may have the best possible conditions for its unfoldment, and its inter-communications with other spirits in the body also.

With regard to the aristocracy of mediums, I maintain that I placed a correct interpretation on “Sentinel’s” most ambiguous sentences. The question is, have the young, the justly aspiring mediums, a right to be heard at our big meetings? I maintain they have. They may not be “specially brilliant,” they may not have given “preliminary thought” to their discourse; still they have a right to be heard, and that without any unfavourable comparisons with the brilliant mediums being made. If Spiritualism has to have a Watch Tower, from which shafts may be hurled at the speakers, let us, in common fairness, have a hand in building the tower. If we are to have an official Spiritualism or a Spiritualists’ creed, let us, at least in common justice, have a voice in selecting the creed to be preached. I ask again, Are we to have an aristocracy of mediums? Have we to have a Pope with a creed, and a Watch Tower for his Rome?

J. SWINDLEHURST.

25, Hammond Street, Preston.

[We regret the personal tone of this controversy. We did not discern any “charges” in “Sentinel’s” review of the Manchester Anniversary Demonstration, much less a direct charge levelled at Mr. Swindlehurst. He was *not* the *only* speaker who referred to social conditions, although he has seen fit to apply to himself the phrase used,

viz.—“Socialism is an excellent thing, but we are Spiritualists first and while it is well to remember that social questions are pressing upon public attention, it is equally well to remember that Spiritualism must be kept to the fore now more than ever.” That was “Sentinel’s” statement of his *opinion*; correct or erroneous, it is one which is shared by a large number of Spiritualists. The demonstration was held to celebrate the anniversary of the “rappings” which opened the doors of communion between the two worlds. That is the basic fact of Spiritualism, and the fact which our opponents decline to admit. It is the *distinctive* claim which we as Spiritualists make, which differentiates us from the Agnostic, the Christian, the Theosophist, the Materialist, from the Christian Socialist, and non-Spiritualistic Socialist. Public interest is aroused, people ask, “What is this Spiritualism?” “Is it true that spirits return?” and our facts and claims are misrepresented on all sides; hence “Sentinel’s” advice is worthy of careful consideration, but we fail to see that any “charge” was made. “Sentinel” made some comparisons which might appear ungracious, and his suggestion of “preliminary thought” seems to have been a reflection upon some of the speakers, but “Sentinel” assures us he had no intention of making distinctions of an invidious kind, or casting reflections upon any one, but rather to suggest plans whereby he thought improvements might be made at future demonstrations. Mr. Swindlehurst quotes “Sentinel’s” definition, “Spiritualism is *primarily* the demonstration of the continued life and the fact of communion between the two states of being,” and asks “Is this *all* there is in Spiritualism?” and proceeds to criticise his own conception of what “Sentinel” meant. In so doing, Mr. Swindlehurst misrepresents our correspondent, who does *not* say it is *all*; on the contrary he says it is “*primarily*” that, and, by implication, affirms that it is much more besides, and hence Mr. Swindlehurst’s criticism based on the assumption that “Sentinel” limits Spiritualism to the communion with spirits and the demonstrations of the future life is altogether beside the mark. Neither does “Sentinel,” so far as we can judge, seek to make his Spiritualism a *criterion*; it almost looks as if friend Swindlehurst desired to do that. We know that “Sentinel” is equally as vigorous in his criticisms of the present crushing competition and as desirous of establishing human brotherhood as Brother Swindlehurst himself, and is as innocent as he of wrongdoing in proclaiming the Social Gospel. The fact that speakers at the Demonstration had only five minutes (some only three) in which to express their thoughts, owing to the large number, did not give any of them a chance to do themselves justice. “Sentinel” made a suggestion that the organising committee might remedy the matter by having fewer speeches and longer. To secure this end *without* hurting any one’s feelings was the difficulty, and, as a way out, he proposed that all workers should be invited to be present as heretofore. That the committee should decide how many speeches they would have (8, 10, or 12), and then decide by ballot who of those present should be the speakers for the evening. (It would probably be a better plan for the speakers to draw lots.) Curiously enough, this very democratic suggestion by “Sentinel,” intended to put every speaker on an equal footing, has been misconstrued into meaning the very opposite of what he intended, and, to use Brother Swindlehurst’s word, he has been “pilloried” for making it. It seems to us that there has been a most unfortunate misreading of “Sentinel’s” words, misinterpretation of his spirit and intentions, and, feeling this, we *now* close the correspondence without giving “Sentinel” any opportunity of reply. To both we say, “Ye are brothers fighting a common foe, earnest workers for man’s spiritual and social redemption; do not, we pray you, waste time and energy, and dissipate good feeling and brotherhood by falling foul of one another. We know you are equally earnest and desirous for good, your suggestions are worthy of consideration, but let not charge and countercharge be made by “brothers in arms,” neither let motives of Popishness be attributed on *either* side where intentions are good and spirits sincere. We know Brother Swindlehurst is zealous, we know “Sentinel” is equally so; both have our esteem, respect, and good wishes. There has been a little misunderstanding, let it pass and work on for God and Humanity—for human well-being *here* and hereafter.—ED. T. W.]

THE RUSSIAN OFFICER’S RETROSPECT.

(From an incident in Count Tolstoi’s “War and Peace.” Also see “War as It Is,” page 20.)

Oh! tell me not of false renown,
Nor glory won by numbers slain;
My heart is troubled, sad, and sore,
Its aching mem’ries throb with pain.

Ambitious, frenzied, frantic, wild,
I galloped on, in madd’ning course,
Aggressive—chased a French dragoon,
And urged at speed my powerful horse.

We charged his stagg’ring steed; my blade
Swept down upon his arm. He fell;
When instant all excitement fled,
His frightened look my mood did quell.

I noted now his slender form,
The piteous gaze he fixed on me;
And all my eagerness was gone,
So pale, so fair, so young was he.

No foe I saw. Why was he there?
It was a simple, home-like face,
With bright blue eyes and curling hair—
The battle-field was not his place.

His dimpled chin was smeared with blood;
While one foot leapt along the ground,
The other was in stirrup fast;
Thus maimed and helpless was he found.

To be, through me, a captive made,
Am I to blame? Is he to blame?
With bright blue eyes and dimpled chin—
Can this be glory? This be fame?

Manchester.

—Alice H. Peacher.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ATTERCLIFFE.—May 14, our local medium, Mr. W. E. Inman dealt with subjects from audience in an able manner and gave a few clairvoyant and psychometric delineations.—Sec.

BIRMINGHAM.—The Progressive Society of Spiritualists at Oozells Street, have lost through business removal to London one of its most valued and useful members, in the person of Mr. W. Oakes. Of our friend's mediumship many have had ample and most convincing proof. Our loss, it is hoped, will be London's gain, where societies would do well to solicit our friend for platform assistance. His address is: Mr. W. Oakes, c/o Mr. Davis, 7, Glenthorne Terrace, Durant's Estate, High Street, Ponders End, Middlesex, N. For the many kindnesses shown in the past he has our warmest thanks and best wishes for his future welfare.—S. Cash.

BIRMINGHAM. Camden St. Board Schools.—14: Mrs. Wallis's guides said the question was often asked what was the "Real Life in the Spirit Land?" They answered it was real and natural. Some people could not conceive what spirit life was like while they were on earth, but according to the capacity of the vessel to receive, so would instruction be given, and the inability of some minds to receive much knowledge did not affect the reality. Some persons who passed into the spirit spheres did not at first realise that they had left the earth, their surroundings were so natural. The earth life was the shadow-land, as man was sure of nothing here for long; and the spirit land was the real, as when the spirit had laid aside the body it was sure of eternal progress. Man wanted to know of his spiritual home, and who so capable of teaching him as those who had passed through the school of material existence and gone to the higher school of the spirit, from whence they could return, and teach those left behind, that they might prepare themselves for their higher education and home. The only shadow was that which came from ignorance, and where more knowledge was sought, more light would come. The spiritual home was a settled home. There was no class distinction. The rich man could not take his riches. Every one in the spirit land was seen as he really was. God understands every endeavour of His children to do what is right, and every aid rendered to those who need assistance exerts an influence for good, and so we all have a work to do. We may often err in our judgment, but God does not expect perfection from the imperfect. There is hope and progress for all, and when we have done our work here our journey will be like going home to those we love. Evening subject: "Is Spiritualism a Religion?" There were two phases of Spiritualism, the phenomenal and the philosophical. Spiritualism was attacked on all sides. It had been called atheism, and some said a knowledge of Spiritualism would unfit man for his duties in this life. The great mistake had been to attempt to limit God. If God is infinite He cannot be confined. Where truth is there God is. Man here must be constantly moving on, and in the spirit world he must be always progressing. Man's work is all around him. The sorrowful need comforting, the heavy laden need help. Worship is action, and Spiritualism is not a religion, but religion itself. Man should seek for larger knowledge, and not blame those who cannot grasp the larger truths, but help them. Spiritualists should do their best to live up to the highest light. Mr. Smyth was chairman both morning and evening, and there were large and interested audiences. A meeting of Spiritualists was held on Monday at the Cobden Temperance Hotel for the purpose of forming a central Spiritualists' Association in Birmingham, which was well attended. Mr. Smyth, chairman, laid before the meeting the objects of the association, which were to spread the truth of Spiritualism, and so dispel the darkness of error.—H. E. Kent.

BLACKBURN. Northgate.—14: Mr. Willis gave good addresses and characteristic psychometry, mostly correct. Our Saturday social and dance was well attended, every one seeming to thoroughly enjoy the programme. Songs by Misses Coupe and Stephenson, Messrs. Greenwood, Stephenson, and Hastings. Recitations by Miss Simpson and Mr. Bertwistle. Mr. Marsden's selection from "Maritana" upon the concertina was the treat of the evening. Dancing and games were indulged in. A troupe of black and white minstrels closed with their melodies and various comicalities.—C. H.

BLACKPOOL. Liberal Club, Church St.—14: Mrs. J. A. Stansfield gave very good lectures on "Death and the Life Beyond," and "Spiritualism a Religion, the Talk and Light of the Age." The clairvoyance was remarkably good.—W. H.

BRADFORD. 448, Manchester Road.—14: Afternoon, Mr. Todd named two babies and spoke very appropriately. Evening subject, "He that withholdeth communion from the people, the people shall curse him," which was dealt with very ably. Clairvoyance and psychometry by Mrs. Webster very good.—J. A.

CARDIFF.—Mr. Richard Phillips gave an excellent address on "The Wages of Sin." He lucidly compared and contrasted the prevailing orthodox views as to sin and its punishments with those inculcated by the spiritual philosophy, showing forcibly that so far from Spiritualism removing the fear and dread of evil consequences for wrongdoing, its penalties are vastly more sure in operation and real in application than the imaginative and transferable penalties of orthodoxy. Some of our members have commenced ruralising, and this, with the sultry weather combined, somewhat thins our audiences.—E. A.

DEWSBURY.—A pleasant day with our esteemed friend Mr. Brook, whose handling of subjects from the audience kept his hearers in rapt attention. Evening: subject, "What is pure religion?" was given in a very decisive manner, which seemed to nonplus many in the audience. Clairvoyance very good. Mr. Brook's guides gave us three beautiful poems relating to the summerland.—J. E. A.

HALIFAX.—Mr. George Smith's address on Monday, before a moderate audience, on "Progression and Retrogression," was dealt with in a most masterly manner. 14: Special anniversary services were held. At 10-30, Mrs. Midgley gave a splendid exhortation to a good audience. At 2-30 and 6 services were held in the Mechanics' Hall, when our old and esteemed friend Mrs. E. H. Britten spoke on "The Church of the Spirit; Past, Present, and Future," and upon six

written subjects from the audience, which were handled in a manner that gave great satisfaction to the crowded audience. The Lyceum scholars, headed by their new banner, marched through the streets to the hall, where, seated on the platform, they presented an imposing spectacle. The Lyceum band also accompanied the hymns in a most creditable manner. All passed off remarkably well, the collections amounting to nearly £13.

HUDDESFIELD. Brook Street.—14: Only thin audiences to-day, when Mr. George Featherstone spoke with great ability and force in reply to questions.

LEICESTER. 67½, High Street.—14: Miss Crutchley's guides gave a very interesting lecture upon "What is Spiritualism and what are its teachings?" Mr. Sainsbury spoke on "Man," concluding with a few clairvoyant descriptions, mostly recognised.

LEEDS.—14: Miss Walton named two children, and spoke on "Little Children." Evening: "Heaven and Hell," giving every satisfaction. Monday: Mr. Seaking gave psychometry very successfully.

LONDON. Forest Hill, 23, Devonshire Road.—Thursday: The guides of Mrs. Bliss gave very successful clairvoyance to a large circle of friends. Sunday: Mr. Humphreys gave a very instructive address on "Symbols," explaining their different meanings.—J. B.

LONDON. Marylebone, 86, High Street.—14: Mrs. Green, the well-known and excellent clairvoyant, met a crowded audience. In her too brief address, &c., she was much appreciated. Six out of eight spirit people were recognised by their friends, the descriptions given being clear and distinct.—C. H.

LONDON. 395, New Cross Road.—Mr. Francis, a member of our society, favoured us with a most intelligent and practical address, which was much appreciated.

LONDON. Tottenham.—Open Air Work. In your issue of May 12, I was announced to speak at a Spiritual meeting, Tottenham, at 3 o'clock. I went there then and found a large crowd addressed by speakers on various subjects, but no Spiritualist or any one that I knew. However, the day being fine, and feeling that I had a message to deliver, I gave away what literature I had—chiefly *Two Worlds* of past dates. I wished that I had had some tracts. I spoke one hour, then invited questions, the putting and answering of which took another hour. At the close I got the thanks of the meeting, and an invitation to return another Sunday, which I promised to do, when I hope to have a supply of Spiritual literature to give away. One gentleman, a non-Spiritualist, said he would bring a platform, and two others came a considerable part of the way back to London with me. I never before received such a kind reception from strangers.—A. M. Rodger.

MANCHESTER. Ardwick, Tipping Street.—Mr. J. B. Tetlow. Afternoon: "Influences." Evening: "Progress." Two very good lectures. Both subjects ably and thoughtfully dealt with. Fully appreciated by fair audiences. Psychometry after each lecture.—R. D. L.

MANCHESTER. Collyhurst Road.—Afternoon: Platform occupied by writer. Evening: Mr. Crutchley gave a short address on "Another life for the people." Meeting was thrown open for enquirers, and many friends availed themselves of the opportunity. A friend, Mrs. Billinge, mounted the platform, under control, and gave clairvoyance, all recognised.—A. H.

MANCHESTER. Openshaw, Granville Hall.—14: Morning, circle, invocation, and a short encouraging address by Mr. Crompton, of Openshaw. Mr. Ward and Miss Alice Lee gave several tests; all recognised. Miss Annie Lee and Miss Emily Walker gave good clairvoyance. Evening, we had the pleasure of hearing Mr. R. A. Brown's guides on "Has Spiritualism any relation to the Labour question?" a subject from the audience which was well handled and listened to by a good audience, who perhaps got more than they asked for. All being well, Mr. R. A. Brown will be with us on the first Sunday in July, as that is the anniversary of our society.—T. H. L., cor. sec.

MANCHESTER. Pendleton, Cobden Street.—14: Mr. Macdonald's inspirers gave us both an instructive and humorous lecture on "What can be told of the life beyond the grave?" The curious predicament some newly-born spirits find themselves in after they leave the body is something to be thought about. Evening, he dealt with four questions from the audience—"What is a medium?" "Explain the origin of evil." "What will be the ultimate of social dissatisfaction?" "Are the earthly conditions and connexions of the sexes continued in the future life. If not, why?" answering them to the satisfaction of all.—H. T.

NELSON. Bradley Fold.—14: Mr. Lomax's guides discoursed on "Man, and whither is he going?" and "The flickering of the lights," and gave clairvoyance to fair audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—May 7: Mr. W. H. Robinson, of Newcastle, gave an address, entitled, "What relation has Seership, Dream-life, and Prophecy to Modern Spiritualism?" which was full of noble thoughts, and was listened to with every attention and heartily appreciated. [The above unfortunately was omitted from our issue for May 12 by mistake.—E. W. W.] May 14: Mrs. Yeeloes, of South Shields, gave short addresses, followed by clairvoyant delineations of spirit friends. The descriptions given were nearly all recognised, and in three or four instances unmistakable evidence was given of spirit identity.—R. E.

NEWPORT (MON.).—14: Sunday evening, an address by Mr. Wayland's guides. Subject, "Full of Love—a message of hope to the earth-bound spirit." Mr. F. T. Hodson's guides spoke on "The Fatherhood of God and Universal Brotherhood," a very instructive and interesting subject, and gave clairvoyance and psychometry.—W. H. J.

NORTHAMPTON.—Mr. Clark, of Leicester, gave interesting discourses to small audiences. Subjects, "Amen," and "Spirit Messages." The friends prefer rambling into the country these fine Sunday evenings.

NOTTINGHAM. Morley Hall.—14: The address was on Mark's account of the transfiguration, the sentence "Ye shall not taste death until the kingdom of God come with power." Following this declaration came the séance on the mount, with its gratification to the disciples. So too in these days was again manifested this power from the spirit world. A very pleasant gathering.—J. W. B.

OLDHAM. Bleatham Place.—Thursday's circle conducted by Mr. E. G. Birch, of Royton, who gave 24 descriptions 21 recognised, to a moderate audience.

PLYMOUTH.—Wednesday, May 11: A paper read by Mr. Cowling "Good health and how to maintain it," was fully discussed. May 14: Morning, prayer by Mr. Samuels, who also read 1 Corinthians, xii.

chapter. Messrs. Lethbridge and Pearce gave readings, and Mrs. Peile an address entitled "Eternal Life." Mr. Rossiter, a visitor from Torquay, also gave short address. Evening, Mr. Rossiter kindly took the chair, and read Acts, chapter xii, and gave an inspirational address urging unity among the ranks, the need of keeping together, and the pushing forward the one grand aim of Spiritualism. Mr. Cowling gave a reading, "Inspiration," from "Spirit Teaching," by "M. A. (Oxon)." Mr. Irons, organist, and Miss Bovett, violinist, contributed largely to the harmony. We should be glad to see them at our morning and Wednesday meetings, when the need of music is much felt.—J. W. C.

SOWERBY BRIDGE—14: After the invocation the chairman, Mr. Booth, gave a touching poem of Longfellow, entitled "Resignation." Afterwards Mrs. Craven's guides gave their ideas of "Man's Destiny," with which was coupled "Is life worth living?" In their opinion life was indeed worth living, as man's destiny was everlasting progression. The discourse was much enjoyed. The Halifax anniversary no doubt accounted for the small attendance. Miss Holroyd's solo was much appreciated.—G. H.

WIDSEY. Hardy Street.—A very good day. Mrs. Jowett's guides spoke clearly and concisely on "What is Truth?" A very fair audience appreciated it throughout. Psychometry very good. A. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HUDDERSFIELD.—Brook Street.—Excellent attendance. Quite a number of new faces. Practising the tunes for the anniversary took up all the session.

LEEDS. Progressive Hall.—Moderate attendance; usual programme fairly well rendered. Recitation by Miss E. Craven, and duet by Miss H. Bairstow and Miss E. Craven. Marching was done well considering the short time that we have been open. Thanks to those who assisted us.

MANCHESTER. Ardwick, Tipping Street.—Morning: Mrs. Lister conducted. F. Brown, E. Maslin, and John Furniss recited in good style. Marching and calisthenics. Attendance good. Whit Friday, trip to Mottram, Lyceum children free; parents and friends' children not on the register, fare and provisions, 1s.; tickets for fare only (5½d.) can be had from the officers.

MANCHESTER. Collyhurst.—Monthly ramble. About 60 met at the hall, then proceeded to Boggart Hole Clough. All seemed to enjoy their outing very much.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JUNE, 1893.

ACCRINGTON.—4, Miss Pickup and Mr. Minshall; 11, Mrs. Stair; 18, Miss Bailey and Mr. Lawton; 25, Mrs. Hyde.

ASHTON.—4, Mrs. Horrocks; 11, Mr. W. H. Taylor; 18, Mrs. Hyde; 25, Miss McCreadie.

BACUP.—4, Mr. Plant; 11, Mrs. Best; 18, Mrs. Horrocks.

BLACKPOOL.—4, Mrs. Wm. Stansfield; 11, Mr. W. Johnson; 18, Miss Lily Pickup; 25, Mrs. France.

BOLTON.—4, Mr. Willis; 11, Mr. Walsh; 18, Mrs. Wallis; 25, Mr. Buckley.

BURNLEY. Hammerton Street.—4, Mrs. M. H. Wallis; 11, Mr. Swindlehurst; 18, Mr. J. B. Tetlow; 25, Mr. Hepworth.

COLNE.—4, Mr. Macdonald; 11, Service of Song; 18, Mr. Mayoh; 25, Mrs. Crossley.

KEIGHLEY. Temple.—4, Miss Harrison; 11, Mr. J. Lund; 18, Mr. Swindlehurst; 25, Vacant.

LEEDS. Progressive Hall.—4, Mr. Hindle; 11, Mrs. Mercer; 18, Mr. Lund; 25, Service of Song.

MANCHESTER. Tipping Street.—4, Service of Song; 11, Mrs. Hyde; 18, Mr. J. C. Macdonald; 25, Miss Walker.

MANCHESTER. Pendleton.—4, Mr. Johnson; 11, Miss Walker; 18, Service of Song; 25, Mrs. Green.

OLDHAM. Bartlam Place.—4, Mr. G. F. Manning; 11, Speaking, Solas, and Clairvoyance, Sacred Concert at night; 18, Miss Venables; 25, Mr. B. Plant.

WHITWORTH.—4, Madame Henry; 11, Mr. Gray; 18, Mr. Plant; 25, Mrs. Brooks.

BLACKBURN. Northgate.—June 4: Service of Song, "Sister Dora," by the choir, assisted by our own string band.

BLACKPOOL.—May 23, Mrs. Russell. Mediums having vacant dates please communicate terms, etc., to Mr. Wm. Howarth, 43, Belmont Avenue.

DUMFRIES.—Enquirer desires to know if there are any circles held in Dumfries; and would be glad to know any resident Spiritualists.—Address, R. D. S., *The Two Worlds* office.

HECKMONDWICK. Thomas Street.—Sunday, June 11, Lyceum Anniversary services at 10, 2-30, and 6. Speaker: Mrs. Green. The scholars will sing their hymns. Collections to aid the Lyceum.

HUDDERSFIELD. Brook Street.—Sunday, May 28, Mr. J. J. Morse, of London. Subjects: Afternoon, 2-30, "Let us make God;" Evening, at 6-30, "The Destruction of Heaven."

LONDON. Marylebone.—Sunday, June 4, Mr. J. J. Morse.

LONDON. 311, Camberwell New Road.—May 23: A public tea at 5 p.m., in aid of the piano fund. Tickets 9d. Hoping to see many friends.

LONDON. Shepherd's Bush Road, 16, Melrose Terrace.—A Spiritual meeting is held on Thursdays, at 3 prompt, Mr. J. M. Dale presiding, in connection with the Busy Bees.

LONDON.—Open-air Work.—The Parks, etc., intended to be worked during the season, include: Battersea Park, Blackheath, Clapham Common, Clerkenwell Green, Finsbury Park, Hyde Park, Kensal Green, Peckham Rye, Regent's Park, Ravenscourt Park, Stratford, Tottenham, and Victoria Park. Due notice will be given of meetings. Mass Meetings will be held during the season, as follows (weather permitting): June 4, Victoria Park; July 30, Battersea Park; Aug. 27, Hyde Park. Meetings to commence at 3 p.m. and 6-30 p.m. punctually. N.B.—At these meetings it is hoped that the workers will be rewarded by the sympathy of Spiritualists being present in their numbers.

Mr. J. J. MORSE has Sunday, July 23rd, vacant. MACCLESFIELD.—May 28th, Mrs. Wallis.

MANCHESTER. Tipping Street.—Sunday, June 4, a Service of Song—"Harvest Home"—will be given, afternoon and evening, by the following choir: Misses Maslin, Hughes, E. Hughes, Kennedy, Thorpe, and Ashton, and Mr. Berry, Mr. A. Smith, Masters A. and T. Smith. Organist and conductor, Mr. P. Smith; reader, Mr. R. A. Brown. We hope members and friends will make this a great success.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis, May 27, Saturday, at 7-30, answers to relevant questions. 28, Sunday, at 10-45, "Some things we have learnt from Spiritualism"; 6-30, "The World's Progress towards Spiritualism."

THE NATIONAL SPIRITUALIST FEDERATION.—The following is a portion of Article 6, General Committee:—"Retiring members shall be eligible for re-election. The General Executive Committee shall be elected from the members of affiliated societies and the associate members of the Federation. Nominations for the vacancies on the Executive Committee must be made in writing, and sent to the Secretary at least one month prior to Conference." Will societies and associates please note above, and send me nominations as early as possible. The following are the retiring members: Mrs. Craven and Mrs. Wallis, Messrs. Morse, Johnson, Hepworth, Kitson, Brown, and Fitton.—J. B. Tetlow.

OLDHAM. Bartlam Place.—Important Notice. Instead of going to Middlewood, on Whit-Friday, we are going to Mr. Harrison's Rush Farm, Junction, Saddleworth. Buses leave Lees Road (Vineyard Street Corner), at 10 a.m. Friends can also travel via Delph, from which place it is distant two miles. Good shelter, and splendid field.—W. H. Wheeler.

SLAITHWAITE.—Lyceum anniversary services, June 11, at 2-30 and 6. Speaker, Mrs. Gregg.

CIRCLE OF TRUTH AND LOVE.—Wanted, two spiritually-minded friends for developing circle, one lady and one gentlemen. Please apply to Medium, at 13, Woodsland Road, Park Grove Road, Leytonstone. We sit Monday at 8 p.m., Friday, 8-30 p.m.—Yours faithfully, A. J. BRADLEY.

NOW READY, "The Rise and Progress of Modern Spiritualism," by James Robertson, post free, 6d. This pamphlet should be read by all inquirers into Spiritualism.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6. A pink wrapper will be used when your subscription terminates.

"DOES MAN LIVE AFTER DEATH?"—This subject is admirably dealt with in *The Two Worlds* pamphlet No. 1., price one penny. Post free 1½d. It is a splendid pennyworth. 18 copies post free for 1s. 4d.

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists Intl. Corresponding Society, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

PASSING EVENTS AND COMMENTS.

MR. JOHN CHAPMAN favours us with an account of a successful table séance, held in connexion with the Psychic Church, Liverpool. At the evening service Dr. Williams related some personal experiences.

MEDIUMS HAVING OPEN DATES should keep Mr. Tetlow, secretary of the National Federation, posted, so that when secretaries apply for speakers he may know to whom to write.

A DEBATE ON SPIRITUALISM took place at Rochdale last week of an interesting character between Mr. T. Postlethwaite and Mr. Sam Standing (Secularist). The local papers gave fair reports.

MISS FITTON kindly forwards a cutting from the *Christian World*, on which she makes the following interesting comments: "The Rev. Edward White is so extreme and peculiar in his views that his opinion of Spiritualism is scarcely worth noticing, and in reading Mr. Allen's letter, one wonders how he will succeed in reconciling Episcopacy, Theosophy, and Spiritualism—rather a peculiar combination." [The reconcilers find that the new wine splits the old bottles all the time.]

A KINDLY CORRESPONDENT writes: "Let me congratulate you upon your *Missionary Number*. The various contributed articles should satisfy all tastes, and are up to a very excellent level indeed; while your selections are quite a magazine of good things for writers and lecturers to quote from for many a day to come. I only wish I was able to afford to take 1,000 and post them all over the land." [We have a few copies left which we shall be happy to supply, post free, 12 for 1s., 20 for 1s. 6d., and 25 for 1s. 9d.]

SUGGESTIVE.—A lady wrote us a few days ago to say that she had at last aroused the interest of a number of her friends in Spiritualism, and prevailed upon them to attend a Sunday meeting, expecting to hear the claims and philosophy of Spiritualism expounded, but to her great disappointment, and the disgust of her friends, they heard a lecture on Socialism, a subject with which they were familiar. We state what she writes without comment, save this, that, lest we should be misunderstood, the speaker was not Mr. Swindlehurst, and no reflection is cast upon the speaker, but the experience may be useful. Our social sympathy is well known.

SUNDAY OBSERVANCE.—The Mayor of Salford spoke at the opening of a bazaar recently and said: "The men who broke the Sabbath built no Sunday schools and held no bazaars to better the race. They brought the race down. They ruined wives and children; they built no infirmaries or hospitals; and yet they endeavoured to destroy the influence, if not the reputation, of the very men who tried to save the children from ruin. Those present might treat the question lightly if they liked, but he said that if they destroyed the respect for the Sabbath they would steadily but surely sap the foundations of that which had made England great and free." (Applause.) Does the Mayor know that Sunday is not "the Sabbath," and all who work on Saturday break "the Sabbath"? What absurd intolerance and injustice a Christian can be guilty of. The Mayor's sweeping denunciations do small credit to his intelligence. "England GREAT and FREE"! Free for whom? The few thousands who own the land and the wealth; the rest are free to starve, many of them not even free to work—for however willing they cannot obtain employment.

RE FINSBURY PARK. Open Air Work.—Mr. Percy Smyth writes: "A complaint reaches you from the Wellington Hall friends that none of the organisers assembled to hold a field-day meeting in the above park as advertised. I am extremely sorry that your correspondent 'T. B.' should in judgment in the matter, especially as in proposing the meeting two letters were written to Mr. Darby upon the matter and he has not replied to either; it is also to be regretted that 'corresponding secretaries' should complain without ascertaining the reasons for misunderstandings, and a pity these complaints should be so frequent. I hope the meeting may still be held under the usual courteous auspices of the Wellington Hall friends. If I may suggest, could not the organisers meet on the 28th inst.?"

Mr. J. MOOREY's many friends will be pleased to know that he has settled in New York. He had a somewhat stormy passage. He has obtained employment, and says there is plenty of scope for honest mediums. He has heard some excellent speakers, and feels the need for help and fuller development; but says "there is no E. W. Wallis here to help the children mediums." We feel sure Brother Moorey will find kindly and appreciative friends who will help him, and, when he gets used to our friends over the water and they understand his sensitive nature, he will have no cause to complain of lack of sympathy. He has booked one or two Sunday dates, and when he gets fairly to work we are confident he will make a favourable impression and win cordial recognition. You have our best wishes, Friend Moorey.

Dr. SHARPE, of Bundoran, county Donegal, Ireland, writes: "I have noticed with pleasure the expansion of philosophical ideas in *The Two Worlds* of late. It will help to educate the people into a more rational understanding of religion as a potent factor in the evolution of a higher humanity. The people have to be so gradually educated, for one can displace the old cramping and outgrown beliefs only by previously inserting as a wedge the newer and more reasonable ideas, then the old are displaced without jar or leaving a vacancy behind. Until this is done the uneducated masses must hold on by the old forms, and, indeed, it is only the rising generation that will witness their final overthrow, or transition into the true and reasonable, hence many great and sincere expounders and upholders of the old must still go on expounding through press and pulpit. There are yet millions of readers and hearers who will not have it otherwise. They will read and hear only such as suit their own dark and narrow views, hence the otherwise incomprehensible spectacle of seemingly sane and rational people believing in the infallibility of a church or sect, or even to hear the Athanasian Creed Sunday after Sunday. Still better this than no form of belief. But on the whole it is pleasant to see the more conscientious teachers of the old gradually shifting their landmarks, so as to include the new ideas which alone seem to suit the growing spirit of the time."

HAUNTED HOUSES in Newcastle-on-Tyne (three of them in different parts of the city), one visited by writer, two friends, and a medium under circumstances following. On Monday, May 18th, a professional gentleman called on me, wishing a private interview, which was granted—same gentleman I had known for some years, and proved him to be determinedly infidel on matters of Spiritual phenomena. He said, "My house is haunted. For seven weeks strange noises and sights have disturbed us, which we have borne till now, but cannot any longer; there is no rest for any of us." I suggested a séance, which was held on Thursday, May 20th. The medium I introduced (test and clairvoyant) influenced a servant of the gentleman, who became deeply entranced (and had not heard of Spiritualism before). In this condition she made known (being apparently controlled by the disturbing spirit) that a certain member of the family, who had broken up her home and was going to America, was not to do so, as it would be disastrous to her future happiness, if not life. The evidence was so conclusive to all members of the family that it was truly the spirit of a deceased father, whose remains were interred two years ago, that the lady who was going out, notwithstanding the preparations she had made—even to fixing the time and selecting the ship—has abandoned the whole thing, and will not cross the Atlantic. On hearing which the father's spirit was satisfied, and said he would not disturb them again. —*Bevan Harris.*

HUMAN BROTHERHOOD.—Mr. G. Newton writes: "My experience teaches me that we shall have to preach more Socialism if we mean to keep up with the times, for is not the brotherhood of man at the root of the social question? What is the reason that nineteen times as many people do not profess any religion in Germany as there were twenty years ago? What is the reason the churches are losing their hold of the people? Is it because they have preached Socialism to the toilers? No; but because of their want of sympathy with those who have groaned under the tyranny and oppression of the capitalist. Theology has failed, and Spiritualism will fail if it does not reach the hearts of the people and help them to better their condition while in this life. It is no use preaching religion to a man who is hungry. He wants natural food; then he is more ready to receive spiritual food. Socialism is trying to remedy these evils. Therefore, if Spiritualism is appealing to the social and moral condition of the people, it is doing more to make them feel that they are responsible men and women than the theology that has been preached for centuries. I believe the grand, social, moral, spiritual, and soul- uplifting cause of Spiritualism would lose one-half its interest if we were compelled to leave out that which to us, as workers, lies nearest our hearts, that is, the binding together in one bond of brotherhood the whole of humanity. We have been told a long time to be content in the position it has pleased God to place us, but that doctrine has destroyed much of our manhood, and I think it is to Spiritualism and Socialism we must look to hasten the time when man will regain his manhood, by making him know his responsibility, then he will evolve into a more social, moral, and spiritual being. Ruskin says:—'All evils and religious errors arise out of the pillage of the labourer.' Mr. Gladstone says that 'human life is still for the many a mere struggle for existence.' Professor Huxley says:—'The chief disease in our cities is due to slow starvation,' and that he 'would sooner be a savage in the backwoods than an English labourer.' Therefore we may say with Socrates that when the people suffer it is because of bad government. The people suffer to-day, and theology does not find a remedy. Let us try, and, if we fail, let us fail by doing our level best." [No

one desires, so far as we are aware, to stop the proclamation of the social gospel at Spiritualist meetings. But we must remember the object for which the celebration was held, and stick to the subject. Spiritualism, in our opinion, is a reform or it is nothing—nay, it is working a revolution. It bears upon and should affect for good the lives and conduct of all sorts and conditions of people. So far as we are aware there has not been any desire expressed to compel speakers to leave out reference to social reform. "Sentinel" himself advocates Socialism. It was only a question of fitness of time and place, not an attempt to stop the advocacy of social reform. Spiritualism, in our opinion, is a religion for daily life, and it is silently working a revolution. It seeks to affect motives, to form character, and to effect reform in individuals by teaching them their responsibility and the need for righteousness here and now. As we understand it, Spiritualism seeks the good of capitalists, landlords, and sweaters, as well as their workers, tenants, or victims. It opposes "the system," and seeks to make humanity more spiritual and worthy.]

IN TYERMAN'S *LIFE OF WESLEY*, Vol. II, p. 361, in a letter to his brother, Wesley says: "I have been preternaturally restored more than ten times," and he adds, as a vent to his feelings, that the church had lost sight of spiritual agency: "The real cause why the gifts of the Holy Ghost are no longer to be found in the Christian Church is because the Christians have turned heathen again, and have only a form left." Healing the sick with Spiritualists, by the laying on of hands, is an everyday occurrence, and proves that the stream of spirit intercourse flows unbroken and unchanged down the ages from earliest times. Volumes might be readily filled, with facts thoroughly authenticated, of cures performed equal, if not exceeding, anything recorded. To this manifestation must be added signs equally wonderful, as the inspiration of superior intelligences speaking in foreign—unknown tongues, and the moving of ponderable bodies without contact. There is but one logical conclusion—that inspiration is common to all ages and all men, and that there is no barrier set by God between the world of men and the world divine.

AN OLD YORKSHIREMAN, residing in U.S.A., writes: "I am very much pleased with your *Two Worlds*, No. 231, so concluded to send you a line and enclose a one dollar bill, as I think that a little help is a deal better than pity or puff. Use it any way you think best. I circulate *The Two Worlds* among my friends. One lady who is investigating told me the following circumstance: I will call her Mrs. M. She had heard of some, to her, extraordinary cases as tests, and related them to a neighbour, who was a very strong Presbyterian. The lady told Mrs. M. to go to some medium as she had been, and the medium described her mother perfectly, even to every particular of her mother's dress. Mrs. M. said to her, 'Of course, you acknowledged to the medium the truthfulness of the description.' 'Oh no, no,' she said, 'I denied the whole thing.' That took Mrs. M. all aback to think a strong church member would come out in that way. It does me good to see the progress in the old country as well as here, and it is very encouraging to think that the next generation will not have to stand the hard knocks that the last had to bear. I have been a Spiritualist for over 40 years, and it has made my life pleasant, but a few more years at the farthest will see me through. Wishing you every success, I remain your friend, THE OLD YORKSHIREMAN. P.S.—Fifty-three years ago to-day I left Leeds for America; was in Milwaukee the August following. So you see how time passes."

PERTINENT QUESTIONS.—The following letter appeared in *The Christian World*: "Sir,—In his lectures on 'Spiritualism,' Mr. White quotes from the Pentateuch as an authority on the question. Allow me to ask Mr. White, or any of your readers, in what respect or to what extent the statutes of Exodus, Leviticus, and Deuteronomy are binding upon us to-day? I will just mention one of these ancient statutes, amongst a good many that might be quoted. Exodus xxxv. 3 says, 'Ye shall kindle no fire throughout your habitations upon the Sabbath day,' remembering also that the penalty of death was attached to the violation of this command. How would this regulation answer in these northern latitudes, say about Christmas time? We are only too familiar with the facility with which many professing Christians—

Compound for sins they are inclined to
By damning those they have no mind to.

But Mr. White cannot be allowed to pick and choose from the enactments of the statute-book, and to say that such and such a statute is authoritative, and that others are not. And this is equally applicable to other books of the Bible. To Spiritualists the great and enlightening facts relating to the material and spiritual states of being which a gracious Providence is presenting for the consideration of the human family in the modern age, have a significance far transcending any that can be claimed for certain ancient statutes, which, even if not of dubious authorship, were obviously intended for purposes merely local and temporary.—I am, sir, yours respectfully, CHARLES WARE. Newton St. Cyres, Exeter, May 13.

THE FOLLOWING TESTIMONY reaches us from Mrs. Leuty Collins, respecting the untimely abuse of materialising mediums: "The investigators of Spiritualism, and even the so-called devotees, are often driven into a corner by the slander of tongues and the miserable charlatanism of pretending believers. Unhappy is the medium whose lines fall amid such, but how often it is the case. All religions are more or less burlesqued. How much then shall Spiritualism be to-day? The awful rebuffs—nay, insults—which our friends beyond this pale receive in the spirit, outweighs all the outrages the body is subjected to here. The unbelieving Thomas's and the irreverent priors think they still do a good work to probe the wounds of the so-called dead. How! By reviling them—ignoring and misbelieving them. The reason is explainable enough. As a gentleman expressed to me at a séance not long, 'The other world, to three parts of this sphere, is far away, and they do not like to hear of it in the form of rational idealism.' Alas! for the materialising medium, who is made a parody of by every trickster who comes in the way. We can imagine the ignorant feeling mystified, and we can conceive that the cultured elements of humanity naturally are anxious to sift so momentous a question in the most correct manner. I advisedly say 'cultured,' because I mean the truly spiritual-minded, no less; those who think no evil, neither seek it for themselves or others, but who are willing to receive the spirit spiritually, and, more than all, throw

no stones at their neighbours because of unbelief and chagrin. A while ago, in my investigations, making the whole a subject of prayer, I was considerably drawn to séances of the materialisation phase at the houses of friends (of course, I have had other experiences). On one occasion a bishop of the Church of Rome was present, and as I sat next him, I had a good opportunity of seeing his spirit visitors. He could not speak English, being a native of France, and not only did he receive manifestations from members of his own family, but from others who had in earth life been high dignitaries of the Church. These spoke to him in his native tongue. I believe that since God is a spirit, we must worship him in spirit and in truth. Consequently, away with the idols of dogma! Away with the worship of man, and cling to the spirit which permeates all God's creation here and hereafter for ever. Last night I took three friends to a materialising séance. They were absolutely strangers to the medium and every one else but myself. In the course of the manifestations, the spirit of a young man, apparently about seventeen, came to my friends. At first, in the excitement of the moment, they wondered who it could be. The form was very clear and perfect. A young lady (daughter of my friend) sat at the other end of the room, and presently at the request of the controlling spirit was asked to advance to the table, which they did. Without breaking hands she placed her hands forward and one of the spirit friends touched her, whereupon immediately after the spirit form of the same young man appeared before her, holding his head and indicating with the slate that he had not only come to her, but to two members of her family. She called out 'Willie!' as though suddenly convinced. Now came a great test. The spirit turned from her, and facing the sitter next to my left, said in a pathetic tone, 'Archie!' It was a child who had passed away from the old home some 15 or 16 years ago, named Willie. Not a creature in the circle but ourselves knew the brother's name, yet the spirit called him accurately as is customary with the rest of his family, and thus proved his identity. Friends need but this. Think not that death to the body is the ending of all, when such proofs are to be had. This bright young spirit evidently has been permitted to visit parents, brothers and sisters again, and has often been present with them, though little known to themselves, otherwise how could he have known the customary pet name of his brother, seeing he himself was taken from this plane at the early age of a year and a half. I think it only fair to add that the medium was Mr. C. Husk, of London, from whom, speaking of my own experiences, I have had undeniable tests. I long for the advent of a new circle, and for the very burthen of the hope that is in me, shall continue my perseverance after truth. I desire no doctrinal winds to blow me out of the path, but shall press on toward the mark as thousands have done before, and still do. For 'There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.' (Luke xii. 2-3) After this, all mediums can take courage. This world's verdict sufficeth naught. The duty of the above inquisition will cover all in the time to come."

WE cannot find there ever has been a Spiritualist whose end was other than peaceful. Very often, as death approaches, Spiritualists become clairvoyant and see their friends who have gone before, opposite. They do not dream of crowns, palms, etc., but know loving friends are around them; that the life to come is only an extension of this; death not a leap in the dark, but a leap into the light; not boisterously triumphant, but calm and peaceful, not having a "lively hope," but an assured certainty. Visions of beauty are really his. He sees no white-robed winged angels, indeed, but he sees father, mother, wife and child, as he knew them here, and is satisfied, content to go with them. Though it be true that he knows not all the joy that awaits him, he knows there is "room and verge enough" for all, and more than all he is capable of conceiving of increased power, born of enlarged love, of persistent activity. Fear! The Spiritualist is glad when the change called death will at some time come to him. He would not hasten it, for earth experience is precious in the after-life, but to fear it is impossible. Is death not terrible to the orthodox believer in some one else's declarations or experiences, who hopes "eternal decrees" have not consigned him to an eternal hell, in spite of all his faith and good works? Then, how terrible can it be to him who has had positive proof that "death is the gate to endless joy" to him and all men?

A CLERGYMAN'S REMINISCENCES.—In the course of a friendly letter a reverend gentleman writes:—I became a believer in 1858, but I have made many enemies by so doing, and I, too, am of mediumistic stock. My grandfather, a commander in the navy, was a medium, so was at any rate one son, and his grand-children, i.e., of the male sex. In a letter to my father, ten days after my grandmother's death, my grandfather writes that "Phil," another of his sons, said that he had seen his mother's ghost very soon after her death, when they were many miles apart. This was in 1806. My grandfather, who was a Methodist, strong on election, argued, in his letters to my father, thus: that, as his wife was one of the chosen few, she must have gone at death straight to Christ, with no tarrying by the way, so "Phil" could not have seen her. He thought "Phil" must be in a haunted house, where some murder had been committed, and so had seen ghosts, for, as my grandfather added, he had himself "cause for believing" that where one ghost had an entrance more would intrude, but not certainly "Phil's" mother, for reasons already assigned. Then, in the same letter to my father, my grandfather alludes to certain physical phenomena (only he did not call them that) which had occurred in his son's, "Phil's," household. What happened was that "Phil's" children's beds used to be moved about, etc., etc., before 1806. Now all "Phil's" children, all older than myself, have long been dead, but the widow of one of them (also a commander in the navy) told me only the other day that her husband was always a firm believer in these things, but she modified it by adding, "Don't you think all sailors are superstitious?" Now, a strange thing is—family report affirms that, after my grandmother's death, she was in the habit of appearing to my grandfather, her husband, himself. A cousin of mine, twenty years my senior, used to tell me that our grandfather's dead wife used to meet him on the stairs. There were other details on the same subject. And yet my grandfather was a very good man; he became a good Hebrew scholar and wrote a

Hebrew grammar and several books of a highly Calvinistic self-righteous caste, but he also wrote a book against impressment, and the means of doing away with it by paying the sailors better, and treating them like human beings. I have this pamphlet in my possession. He had witnessed so much of the cruelty of it in his profession. His pamphlet was brought before Parliament by one of the opposition, and, though it was not then carried, his rules are said to have been greatly adopted when impressment was done away with. My grandfather's spirit has told me, clairaudiently, and through the trance-speaking of another, that his opinions are now discussed about certain subjects. I much esteem him as a spirit. To show that it is not so much a distinction of place as of condition between men after death, this grandfather came to me at two séances, accompanied by my brother, an officer in the army killed in battle on the spot, who was by no means a religious man, but a man much beloved by officers and men, and I have letters from both to prove. This incident is interesting chiefly from having occurred so long ago.

THE LIVERPOOL FABRIANS requested the local preachers to set apart a Sunday as a Labour Day, and to preach sermons on the subject. Many of them did so, and we cut the following extracts from some of their speeches as reported in the *May Liverpool Pulpit*. They show that the parsons are waking up to the spirit of the times.

THE NATIONALISATION OF THE LAND will not bring in the material millennium, and we must proceed to substitute co-operation for anarchy by substituting collective effort for our present competitive system. To say this has become, in this day, only to repeat a phrase. We are all collectivists now. What do we mean by the phrase? And how shall we inaugurate the millennium? By slow and slowly-widening processes, let us begin to municipalise and nationalise our industries and our wealth-producing and distributing agencies—by slow and gradual processes, you mark—gaining strength and wisdom by actual trial and experience, receding from positions found not to be tenable, advancing more rapidly and confidently as we find ourselves on solid ground—making brave and unselfish endeavours to treat our fellows, always and everywhere, as though they really were our fellows, and not merely instruments for producing wealth.

"SOMETHING MORE" THAN ACTS OF PARLIAMENT.—My friends, when sanitation, and education, and science, and political reform, and socialistic legislation, and the organisation of labour, have all done their best and failed, as they all undoubtedly will fail unless something more is also added, then I trust that we shall all of us, whether rich or poor, capitalist or labourer, begin to find out what that something more is. Then we shall begin to perceive that, after all, it is not new Acts of Parliament that are needed, Employers' Liability Bills, Boards of Arbitration and Conciliation, Labour Bureaux, an Eight Hours' Working Day, but a new spirit, a spirit of mutual concession in both individuals and classes, a spirit of frank justice on the part of both capitalist and workman, recognising that the loss of one cannot be the gain of another in the unity of the one life, a spirit of love, and self-control, and self-sacrifice as apparent in the life of the family, of the class, of the nation, of the Church, as in the life of Jesus of Nazareth.

DON'T LET US, ostrich-like, close our eyes to the inevitable. Democracy is coming, and coming to rule. Shall Christianity have nothing to do with it? If not, then is democracy going to settle all its difficulties without Christianity? Well, what do you think the settlement will be? Just this—if the people are left to work out their redemption without the Church, then when redemption is worked out, it will owe nothing to the Church, and have nothing to do with it. But will that be all? No! If we are not with the people, they will conclude we are against them. This was the conviction of the people of France in their great revolution; and so aristocrat and priest were coupled together, and together went down when the flood of vengeance came. The Church, as a leavening influence, may do much to assist these pressing problems to a peaceful and beneficent solution. Now is her opportunity; let her seize it. Neglecting it, she may lose her chance, and with that her future power.

THERE IS NEED for every conceivable variety of educational and evangelistic effort on the part of the Christian Church. The Prohibitionist, who will not touch the Socialist gospel, is nevertheless making it possible. So with the man who directs his attention solely to the Peace propaganda—he, also, is indispensable. And the Labour leader and Socialist who concerns himself not with the Temperance Movement or the Peace Movement—he is assuring the destruction of the Drinking customs, and hastening the Amity of Nations. And more vigorously than ever before in her history, the Church must apply herself to the evangelisation of the masses of the people, and must broaden out her conception of the meaning and scope of her divine mission. For the thralls are thralls because they are ignorant and wicked. The slaves are slaves because they will not arouse to shake off the fetters that are upon them. From the miseries that encircle them they can have no deliverance except as they free themselves from the galling bondage of Drink, and Gluttony, and Idleness, and Animalism, and Sin. This is the mission of the Church—to educate, to evangelise, to make fit for Freedom and capable of Emancipation.

OUR VERY language implies feudal difference of degree. We talk of masters and of men; though God makes no man the master of his brother. We talk of "hands," though those hands are but the physical tools of immortal souls. We talk of the upper and the lower classes, though the only upper classes are the good and the only lower classes are the selfish and the cruel. We never can judge rightly of social problems, we never can emancipate our daily thought from distorting bias, we never can weigh at their true worth the respective theories of the Conservative, the Radical, the Socialist, till we have realised in our hourly thought and feeling the equal dignity of souls apart from the trappings of wealth and rank. I have no solution to offer you of the complex, profound, momentous social problem to which we are all awaking, some with vague and selfish terror, some with tremulous and prayerful hope. But I know that the first condition of the true solution, without which no subtle economic argument ever can avail, is that we should see in every man in Liverpool, in England, in this great world of God's—but first of all in Liverpool—our neighbour, and that in the inmost truth of the hidden heart each one of us should love his neighbour as himself.—*The Liverpool Pulpit*.